

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVI

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VOLUME XXXVI, No. 42

BAPTIST STATE CONVENTION, LAUREL, NOV. 13-15

From Far and Near

The assets of Moody Bible Institute are said to exceed \$6,000,000.00.

Oklahoma Baptist University has 57 more students than were enrolled in the first semester of last year.

Mr. Green, president of the American Federation of Labor, occupied the pulpit on Sunday of the First Congregational Church during the Labor Convention.

The Watchman Examiner says few institutions have had such phenomenal growth as the Eastern Baptist Theological Seminary in its ten years of existence. It is built on conservative theology.

Crystal Springs church reported to Copiah Association last week: Additions during year, 71; present membership, 858; enrolled in Sunday school, 573; in B. T. U., 121; in W. M. U., 210; gifts to missions and benevolences, \$1,375.19; to local work, \$3,583.99; total gifts for all causes, \$4,959.18.—T. W. Talkington, Pastor.

The Southeast Mississippi Pastors' Conference meets at First Church, Laurel, Monday, Oct. 22 at ten A. M. In the morning the devotional is led by Roy Brigance, the sermon by G. S. Jenkins, with a period for reports and business. In the afternoon the discussion is on Financing the Program of Christ, giving 15 minutes each to Tithes and Offerings by W. A. Green, The Church Budget by L. G. Gates, Plans for Country Churches by Bruce Hilbun, and Every Member Canvass by W. E. Stewart. A round-table discussion concludes the program.

W. P. Fife, "drummer evangelist," in one of his sermons related his experience of his own life. He had been a great sinner. Among other sins he had been addicted to gambling. The Lord laid his hand on him and saved him with a glorious salvation. But after he became a Christian and the first months of enthusiasm had passed, nobody seemed interested in him, in his growth and usefulness. He was now just an ordinary church member. He began to be discouraged. It seemed to him that nobody cared. He had no great friends in the church. He had had many boon companions in sin. He made up his mind that he would go back to the gambling place, back with the "boys." He started for the place, and on the street a good Christian man met him and stopped him. He knew nothing of what was in the young man's mind. But he said, "Will, you don't know how glad I am that you have become a Christian, and that you are now living a good Christian life. Old fellow, I believe in you and I am praying for you, for I think the Lord has some good work for you to do." It broke his heart. He turned his back on the gambling table and never went near it. Instead he soon began to witness for Jesus, and became one of the most effective evangelists in the southeastern part of our country. Help somebody today. "Now we that are strong ought to bear the infirmities of the weak." Ro. 15:1.

CREATING INTEREST

When I started to the association this week I went by the Post Office for the mail. In it was The Baptist Record. As I stepped in the car I offered it to the one with me, saying, "Would you like to read The Record?" There was quiet for a season while the paper claimed the attention of the reader. Then came the statement, "This is a newsy paper." I said, "Good News." There was no more conversation to the end of the journey. The Baptist Record was speaking. That party will want to see another copy of The Baptist Record.

Pastor, Layman, Housewife, try this on some of the members or neighbors and they too will want to be seeing copies of The Record regularly.

That is a fine way to secure new subscribers. That isn't a hard thing to do. It will do you good, do the reader good and advance a worthy cause.

Try it.

—Bryan Simmons.

A revival in First Church, Temple, Texas, resulted in 93 additions to the church, 45 of them by baptism.

Editor F. C. McConnell was given a birthday surprise on the sixth of October by friends around the office. It is said to have had 72 candles on it. Well he has a hundred candle-power illumination. Congratulations and long life and great usefulness to you, beloved.

Biloxi: We have had baptizing in our church every Sunday night now for the past three Sundays. A fine young woman united with us today upon a profession of faith in Christ. We are therefore planning to baptize her next Sunday night. We think this is as it should be, and wish that we could baptize believers every Sunday in the year. When the Gospel is preached why shouldn't we expect sinners to believe on the Lord and be saved Sunday by Sunday? —G. C. Hodge.

Ocean Springs, Miss.—Our work here has started off well. Two helpful services yesterday, and an unusually large attendance at the evening service. 91 in the Sunday school, and 50 in the B. T. Union. Closed year with a small balance in the treasury. We are planning to begin to cut the debt on our property some during this year. Our members greatly enjoy the very valuable paper you are giving us each week. Secretary A. J. Wilds of the B. T. Union of the state was with us for a conference last Friday evening. A majority of our pastors were present, and several of the workers. He has a very fine program on the associational organization which he is presenting to the associations. If carried out it will be a blessing to our B. T. Union work in the state. With best wishes for you in your work, and trusting that the paper may have an enlarged circulation, which it deserves.—J. E. Barnes.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

Apostolic Experience Repeated

One of our Debt Campaign field men prayed before service on a recent Sunday that some one individual would donate \$100.00 for our debts. During the service, he decided that he would contribute this much. This reminds us of the Saviour's request for the disciples to pray the Lord of the harvest that He would thrust forth laborers into His vineyard. The disciples prayed and soon they were being sent as missionaries. It also reminds us of the experience of Dr. George W. Truett who as a young man had saved up \$500.00 with which to go to college. He was in a campaign raising funds for a Texas Baptist college. While appealing to others to make contributions, he decided that he would give his \$500.00. Needless to say that the campaign was a success, and that the Lord provided a way for him to go to college upon the completion of the campaign. The man referred to above who prayed for someone to give the \$100.00 received from a certain source just a little later three times as much as he had been receiving from the same source with splendid prospects for additional increase in income, and then succeeded in getting two other men to give \$100.00 each. The Lord honors our faith when we give Him an opportunity.

Another one of our campaign field workers contributed to this campaign several months ago. He has been meeting with splendid success for the past week and a half, but while appealing to others he was constrained to increase his gift to \$100.00.

We have still another who before beginning had contributed \$100.00 in cash. In his first report from his first Sunday's speaking engagement and follow-up, he sent in in cash and subscriptions \$407.00. He had secured one man for \$100.00.

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Do Not Confuse

There are some who confuse the One Hundred Thousand Club of the Southern Baptist Convention with our \$100,000.00 Mississippi Debt Campaign. Please bear in mind that the One Hundred Thousand Club is exclusively for Southern Baptist debts. It appeals for one hundred thousand Southern Baptists to give \$1.00 per month in order that Southern Baptist Convention debts may be paid. Remember that the One Hundred Thousand Club of the Southern Baptist Convention makes no provision for the debts of the various states. The \$100,000.00 Campaign for Mississippi debts is separate and apart from the One Hundred Thousand Club. All money con-

(Continued on page 5)

Sparks and Splinters

Dr. Dodd visited Mahatma Gandhi while in India; also baptized 13 people at Benares.

Southwest Mississippi Pastors had a fine program at McComb Monday. They discussed mission methods, from the sermon on out.

Pastor J. B. Quin will have Dr. G. P. White with him in a revival meeting at Summit for a week beginning Oct. 24. Mr. Donald P. Dunn of Summit will direct the singing.

An old fireman in Chicago says it was not Pat O'Leary's cow that started the big fire there in 1870, but a bunch of drunken men smoking in the barn.

Someone whose name we did not get called over the phone to say that it was a mistake about the Pearson church calling another pastor. Brother B. L. McKee serves this church.

The Executive Board of Louisiana Baptists passed up to the Convention without recommendation the proposal to maintain a Chair of Religion at the State University.

Rev. J. H. Page has resigned the care of the churches at Oakland and Spring Hill, and will be open to a call to another field. He is highly esteemed in his association.

Rev. W. A. Chisholm, formerly State Sunday school worker in Mississippi has been a successful pastor in Texas for several years. He has recently become pastor at Graford in that state, an excellent field.

"The ballot box has become an integral part of business," is a pronouncement that is significant. Some of our people have discovered, or are discovering that the ballot box is also an integral part of morals. You cannot be in the fullest sense your brother's keeper if you do not conscientiously exercise your right to vote.

The pulpit of the First Church, Shreveport, La., in the absence of Dr. M. E. Dodd on his round-the-world tour of Baptist Mission Fields, was supplied during September by Kyle M. Yates, of Louisville, Ky., on Oct. 7 by J. D. Grey of Denton, Texas, and on Oct. 14 by Perry F. Webb of Pine Bluff, Ark.

In Mississippi a mulatto is classed as a negro. But there are some of our statesmen (?) who would have you believe that beer is not liquor. You remember what "Bre'r Rabbit" said about the "sparrer-grass": "It look lack sparrer-grass; it smell lack sparrer-grass; it tas'e lack sparrer-grass; it is sparrer-grass."

Up to Sept. 30 \$160,636.50 had been given by the 100,000 Club for payment of Southwide debts. The largest contributions came from Texas \$24,951.35, from Tennessee \$19,248.92, from Kentucky \$17,000.31, from Georgia \$14,212.18, from Mississippi \$12,691.49, from Alabama \$11,789.47, from Missouri \$11,411.02, and so on down the line.

The Western Recorder of recent date gives a good likeness and write-up of Rev. E. N. Wilkinson who has made a good beginning at Twenty-second and Walnut Street Church, (now 23rd and Broadway) in Louisville, Ky. Brother Wilkinson, reared at Columbia, Miss., was graduated from Mississippi College three years ago, and this year from the Louisville Seminary. He has been for three years assistant to Pastor E. C. Stevens at Clifton church, Louisville. It rejoices his friends in Mississippi that the Lord is using him mightily in Kentucky.

PASTORAL CHANGES: Julius Rushing (Mississippian) goes from Shenandoah church in Virginia to the Dillwyn field, same state; J. H. Clay goes to Pulaski and R. Ashbury to Coeburn, Va.; W. R. Haynie has resigned the care of Eudora church, Memphis; J. J. Bowman succeeds L. H. Covington at Dawson Springs, Ky.; J. E. Black goes from Loving, N. M., to San Antonio, Texas; L. M. Latimer of Austin, Texas, has been called to First church, Greenville, S. C.; J. W. Cunningham succeeds A. B. Sadler as pastor at Steele, Mo.

The Alabama Baptist Orphanage is beneficiary to the extent of \$15,000 by a recent will.

Dr. Bryan Simmons is in a ten days meeting at Leitchfield, Ky., with Pastor A. B. Pierce. Pray with them.

You will find in this issue the program for the Southwide Baptist Student Conference — Memphis Oct. 25-28.

It is said that the amount of liquor sold legally is only about one-third of what was expected when the prohibition amendment was repealed. Most of the increase is from bootlegging.

An unusual kind of resolution was passed by the Coldwater Association, found in this issue of the Record, calling on our people as Christians to assume their full measure of responsibility for relief of those in need, and not leave it to the federal government. It is worth reading.

The Carroll County W. M. U. Association convened with the Carrollton Baptist Church for its annual session on Oct. 4th. Good reports were brought from the several churches represented. We are encouraged for the work among our Baptist churches in Carroll County.—C. H. Ellard, Pastor.

Number churches in Rankin County Association, 30; number churches reporting this year, 30; members reported last year 3,785; this year, 4,027; number churches reporting Sunday schools last year, 20; this year 25; number B. Y. P. U.'s last year, 29; this year, 36; gifts to cooperative program, gifts to missions, special gifts, etc., last year, \$1,476.24; this year, \$2,497.38.—J. W. Steen, Clerk.

Our meetings at North Carrollton and Carrollton were held beginning the second Sunday in September and continuing through the fourth Sunday. By request the pastor did the preaching. Although our young people were in the schools we had right good interest. There were fourteen added to the churches—eight for baptism. Our churches are somewhat revived. There is a gradually increasing interest in all our services.—C. H. Ellard.

Yazoo Association has its own way of conducting the business. Meeting at Anding last Thursday the session began promptly at ten a. m. and closed at 4 p. m. with an hour's intermission for a good dinner provided by the Anding membership. Former Moderator W. H. James having moved away, the clerk, Dr. Webb Brame, called the meeting to order, and was soon promoted to be moderator. Letters from the churches showed 88 baptisms and over \$10,500 given to all causes. Pastor C. W. Talbert, a student in Mississippi College, conducted the devotional. The churches in Yazoo County seem to prefer Mississippi College students for pastors, as they have about half a dozen of them. And they are making good. W. S. Landrum, another pastor (at Black Jack) led in prayer. Committees on Nominations, Resolutions, Obituaries and Digest of Letters were soon under way. The moderator called on the editor to speak on the Cooperative Program and Missions which he was glad to do. Then Dr. Theo. Whitfield made a good address on Foreign Missions. But what else would you expect of a son of the late Dr. Geo. Whitfield? The one appointed to preach the sermon, brother D. I. Young being absent, the editor was asked to take his place. Brother A. N. Nichols was elected clerk and treasurer. After dinner the meeting opened with prayer by brother Sullivan of Clinton and a song by brother G. W. Riley. Pastor D. I. Young was elected Board Member. Mrs. Young gave up the superintendency of the women's work on account of her health. The next meeting goes to Bethel church (Black Jack). Pastor M. J. Derrick made an address on Social Service which warmed our hearts. Dr. Kelly of Yazoo City spoke earnestly for the Baptist Record. Brother C. J. Olander made a plea for the payment of Baptist debts, supported by helpful words from the moderator. There was a good attendance and all felt it was good to be there.

Louisiana Baptists expect to give \$80,000 this year to the cooperative program.

The Baptist Standard says "The main trouble with most churches that do not invite evangelists is that they are too indifferent toward lost people to realize their need of a revival."

It is reported that Rev. J. H. Lane has deeded his home in McComb to Central Church of that city to be used as a parsonage. Brother Lane was instrumental in the organization of the church several years ago and was its pastor for a few years.

We spoke recently of Dr. Savage of Union University having read the Greek New Testament through fifty times. We learn that brother E. T. Mobberly of Laurel has read it through forty times in the past forty years. Next?

Somebody will be reviving the "O Yeah!" you used to hear. And all because the knowitalls told us that the kidnaping racket and all other rackets were due to prohibition. Now hunt for the explanation of the kidnaping in Louisville last week.

Rev. J. W. Fagan of Second Ave. Church, Laurel, is General Chairman of Committees arranging for the meeting of the State Convention at Laurel Nov. 13-15. The Pastors' and Laymen's Conference meets on the twelfth, Monday evening. The Committee on Homes consists of Sam Lindsey, chairman, Harry Smallwood, secretary, Wm. Lowrey Compere and L. D. Burkett. Send your name to the secretary. Entertainment is on the "Harvard Plan," that is the guests are provided bed and breakfast free.

The letter of the First Baptist Church, Winfield, La., to the association showed a total of 160 additions during the associational year. The membership of the church now stands at 1,003. This is a net increase of 138 for the year. The Sunday school enrollment is 900 which is an increase of 315 over the enrollment a year ago. The church gave for all purposes at home and abroad \$10,757.44. Of this amount, \$2,328.38 was for missions, education and benevolence. An increase of \$7,051.49 over the precious year. The church is grateful to God for the progress which has been made along all lines.—B. C. Land, Pastor.

The two Baptist bodies of Texas, General Convention and B. M. A. have made some progress toward getting together. After full consideration by a joint committee from both bodies, who agreed on a basis of union, a mass meeting of all concerned was held in Dallas. At this meeting it seemed all the General Convention Baptists approved the base of union. Some of the B. M. A. brethren opposed it. Dr. McConnell of The Baptist Standard says that progress has been made but the final result cannot be known as yet. The matter is to come before the General Convention and the B. M. A. annual meetings yet to be held.

Last Sunday the editor covered a good part of Smith County, the Moulder Kingdom, and that without seeing brother Moulder. A trip of 130 miles or more brought him to Taylorsville, Mize and Raleigh, preaching morning, afternoon and night. And to tell the truth they were not to say short sermons. But the people were good and listened uncomplainingly. And what is more they gave nearly \$150.00 to the Debt Paying Campaign. It was our second visit to Taylorsville and we met some old friends. There was a good congregation. There was a small congregation at Mize, where we assisted in a revival a good many years ago. If anybody remembered it, he didn't say anything about it. It was our first visit to Raleigh, the capitol of Smith County. There was a good congregation with Pastor L. G. Bassett present. He said the congregation was two-thirds Methodists, including the Methodist pastor who encouraged us by saying "Amen" occasionally. We spent the night in the home of Judge Lane, a Methodist graduate of Mississippi College, who has a Baptist wife. We were glad of the chance to be among all these people and would do it again if we had a chance.

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THE MAJOR PERILS TO THE COOPERATIVE PROGRAM

L. R. Scarborough

Southern Baptists face immediately the annual cash roundup of this year's Cooperative Program and the Every Member Canvass for next year's Cooperative Program. There are several minor perils. There are three major perils. I wish to call your attention to them.

1. There is the danger that our leadership and church members will not take the Cooperative Program seriously and will not see the eternal values in and the issues growing out of this movement. It should be remembered that everything we hold dear, from the local church through the association, the state, home missions and the furthest field of foreign missions, is involved in this big movement. It is the most important thing that Southern Baptists now face and ought not to be lightly treated. It challenges our major thought and energy.

2. Another major peril lies in the fact that we will lightly treat the individual needs in this Cooperative Program. We will forget the causes in talking about the program.

I am closely related to a group which I call my family—three boys, three girls, a wife and five grandchildren. They are my family. But when I think of them and talk about them, I think of and talk about the individuals and not the corporate family. I can talk a long time about either one of them; and in the individual lies the heart-value I have.

The Southern Baptist family is the Cooperative Program, but we must not forget Missions and Theological Education, the tens of thousands of sick people and the untrained hosts of the world. If we do not preach and teach the value of the individual denominational agency and its wide encompassing causes and services, we will miss the mark in the Cooperative Program.

3. The third most major peril is in the wrong division of funds. As we stand now, Southern Baptists are giving about ten per cent of all the churches give to the outside world, state causes and Southwide and worldwide causes, and 90 per cent to themselves in salaries, in church expenses, and payment of debts, new buildings, etc. We simply cannot maintain the great outside causes on 10 per cent of the gifts of the churches. It is not right: it is not fair: and it is denominational death to follow such a policy. We ought to face in all seriousness this tremendously pregnant matter. Our state causes are suffering and all of our Southwide causes are suffering because we are facing an increasing contribution to local causes and a decreasing contribution to outside causes. There ought to be a conscience, a pastoral conscience, a deacon conscience, a leadership conscience on this very vital matter.

In looking over the minutes of one of our greatest associations, I find four of the larger churches giving as follows: 25 per cent, 35 per cent, 50 per cent, 54 per cent to outside causes. And in the same city I find churches not giving as much to the outside causes as a tithe of the salary of the pastor, and many of the churches giving utterly nothing to the Cooperative Program. Surely these cannot be counted missionary pastors and missionary churches. The church of a member of the state executive board in one of our states showed that his church had given one year \$3.85 to the Cooperative Program. He did a good deal of the talking in the Executive Board meetings, and he spent \$1.15 more on a Pullman berth in coming to the Executive Committee meeting and in going back than his whole church gave for one year to the causes involved in the Cooperative Program. Now, what do you think of that? I wonder how long it would take to save a lost world by such a missionary program as this pastor has. I don't think I should want to live that long.

There are two ways out of our Southern Baptist situation. One is to make succeed the Hun-

dred Thousand Club. This will free us from debt. And the other is to get the churches that are now giving to rightly divide the funds, giving at least 25 per cent to the outside causes, and then for the state forces to rightly divide the funds that come to them. Fifty-fifty is a fine standard. Maybe some cannot reach it now, but certainly none should go to less than forty-sixty.

I urge these vital matters on the conscience of our Southern Baptist leaders and church members.

RESULTS IN PIKE COUNTY ASSOCIATION PROVE THEIR PLAN A GOOD ONE

Thoughtful people everywhere are saying that the weak link in our denominational chain is the District Association. The individual churches and the various boards are functioning but district associations are doing very little.

Pike County Association is attempting to strengthen this link with a definite plan and the reports at the regular meeting of the association seem to prove the plan is working. At the Executive Committee meeting in January the committee requested all the pastors and other leaders to meet with them every month. The time set was an hour before the Southwest Pastors' Conference. This enabled the pastors to make one trip for the two meetings. A secretary was elected, a goal set for the year, and plans to reach this goal agreed on. Each quarter emphasis was placed on certain phases of church work and leaders for each quarter's work appointed by the moderator. During the first quarter all efforts were bent toward improving the B. T. U. work in the association. A banquet for workers was held, an associational-wide enlargement campaign put on, and other things done to advance the training service. The second quarter was given over to evangelism, with emphasis on personal soul winning. Dr. Riser, State Evangelism Chairman, met with the church leaders in a banquet and brother J. E. Byrd helped us in a fifth Sunday afternoon conference on evangelism. The third quarter was given over to Sunday school enlargement and improvement. Since these things were planned early in the year we had a better chance to get state workers to help in this work. The fourth quarter will be devoted to raising money and teaching church members the importance of giving to causes fostered by our denomination. Pastors will preach on missions, other church leaders will be requested to have playlets and in every way possible cooperate in this undertaking. Missions will be stressed at all meetings of associational organizations. It is hoped that a number of schools of missions will be conducted in the association.

The proof that the plan so far has helped us is revealed in the fact that our reports at the association were ahead of last year. Eighty-nine more baptisms were reported, thirty new Sunday school classes and several new B. Y. P. U.'s were organized, two standard Sunday schools came into being with several schools lacking only one or two points. About eight thousand and five hundred more dollars were given to all causes. At least twice as many study courses were held.

At the meeting of the association this year, the Executive Committee was enlarged to include all the pastors in the association, a member elected by each church, and all leaders of associational organizations. The regular monthly meetings will be continued and this seems to be the most important part of the plan. If other associations meeting at this time of the year wish to try this plan, it is believed they will find that it helps the Kingdom's work.

The colored Baptists of Mississippi publish a weekly paper, The Advance-Dispatch one-fourth the size of the Baptist Record and selling at the same subscription price \$1.50, and we haven't heard of their complaining of the price.

THE ZEAL OF THE TRUE EVANGELIST

By H. H. Smith

Jesus came to seek and to save the lost. He was a seeking Savior as well as a saving Savior. All true evangelists have followed in His footsteps. During the pioneer days of the Methodists there was a circuit rider in Vermont by the name of Ebenezer Newhall. The spiritual destitution of the people stirred him to apostolic zeal. He relates an interesting experience as follows:

"Often I rested my weary limbs by sitting down and reading my Bible and praying. Soon I came to a small opening, found a log-cabin, stopped, read, sang and prayed with them. Then on again I went. I found a very poor woman in a log hut. I invited her to go to the meeting. She said, 'I have no clothes.' I said, 'Don't stop for that; just wash you clean and go.' God may meet you there and wash away all your sins, and clothe you with salvation.' 'But I have no shoes.' 'No matter, God may put on your feet the gospel shoes.' 'Then I have no bonnet.' 'Well, God can put on your head a crown of life.' 'Neither have I any cloak.' 'Dear woman,' said I, 'make no more excuses; throw a sheet over your shoulders, and if you find Jesus, as you may, you will not be sorry.' Then on he went, and finally came to the meeting he had appointed. There, sure enough, was the poor woman, with rags sewed on her feet, a sheet over her head, and her children by her side.

Here is another stirring incident of evangelistic zeal: One Sunday morning a man came to a preacher's study with his face swollen with dissipation, and said to his pastor, "Brother Quayle, I came to ask you to drop my name from the church book. "Dr. Quayle, (later Bishop Quayle) replied: "To put names on the church book is my Sunday business. Why should I take your name off on my day for putting names on?" In a tone of despair, the man said: "I have been drunk a week. I wanted you to know about it before you went to preach this morning, so the church will not have to be disgraced any longer." Then this truly evangelistic pastor said: "Dear brother-man, you do not know the gift of God, nor the blessing of the church; it is not for the strong but for the weak. You are not fit to leave the church, but to belong to it and its helpful offices. You cannot have your name taken off the church record today. This is the day we will keep it on; this is the day you need the church; I shall go to the preaching with a glad heart, if my church may help you when you need helping most."

They had church then and there; and it was a great service. The poor man prayed with his broken, faltering voice, which sometimes was only a sob, and the minister waited, and God waited while he prayed. This is the way the man prayed: "Heavenly Father, help me! O h-e-l-p me! I cannot help myself. Brother Quayle won't let me go—and you won't will you? Amen." Then the pastor poured out his soul in intercession: "Lord of all might and giver of all strength, this son of thine has fallen by the way, fallen on his face and cannot by any means arise; he is so ashamed and broken; but Thou wilt lift him up! Thou art the God of the backslider; for unless it had been so, where would any of us be? He wants to leave the church. He shall not. He needs thy church, as we all need it. Come over and help him and do it now." The man sprang to his feet, shouting, "He has come over and helped me." They went to church together and the man sat in his accustomed seat, "and his face was like one of the glorified."

Associations meeting next week are: Montgomery County at Pine Bluff church, Oct. 23; Newton County at Mt. Vernon church, Oct. 23-24; Simpson County at Jupiter church, Oct. 23-24; Hinds-Warren Association at Raymond, Oct. 25; Jefferson Davis County at Oak Grove church, Oct. 26; Kosciusko at Doty Springs church, Oct. 26-27.

Editorials

WHEN GOD LAUGHS

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Laughter of course expresses pleasure, unrestrained delight. This pleasure is at times the result of the discomfiture of wrongdoers, joy in seeing wickedness rebuked and punished, or in the prospect of its being punished. If love "rejoiceth not in unrighteousness, but rejoiceth with the truth, then it must have pleasure in seeing wrongdoing rebuked."

Three times in the Psalms it is said "the Lord shall laugh." Nowhere else is this said of God. A passage in Proverbs after quoted as indicating that God laughs, does not refer to God, but to wisdom personified, Prov. 1:26. Here it is said "I will laugh at your calamity." But it is not God who is speaking.

In the three places in the Psalms (2:4; 37:13; and 59:8) God is spoken of as laughing at the discomfiture of those who had proudly and impudently conspired against Him. He thus proclaims the folly of those who imagine they can defy God, or conspire against Him and get by with it. From God's point of view the puny efforts to banish religion from Russia is amusing. Trotzky is in exile. Lenin is in his grave. Stalin is now said to be attended by a medical specialist who is working constantly to keep his heart going. And every officeholder and office-seeker in this country who has joined the cohorts of the devil to restore the liquor business will soon join the ranks of the lame ducks and the forgotten.

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THE KINGDOM OF GOD AMONG YOU

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A new doctrine with reference to the kingdom of God has come into being within the past generation. It seems to have originated around the Moody Bible Institute and to have been given vogue and publicity through Scofield's Bible. The idea seems to be that Jesus came into the world to establish a kingdom but failed and gave it up; that he postponed the effort and will make another when he comes again. How this notion ever got into anybody's head is beyond our comprehension. But like some other "new thought" ideas was quite taking with those who were fond of novelty, and was given strong support by being put into Scofield's Bible. Some people seem to have the idea that if it is in "Scofield's Bible," it must be Bible and they swallow it because it is found between the lids of the Bible. Of course it is not anywhere in the text of the Bible, but is merely some man's comment found in what is called a "Bible."

Unfortunately this idea that Jesus failed in his effort to set up a kingdom has gotten mixed up in some people's minds with the doctrine of the second coming of Christ. The Bible certainly teaches that Jesus is coming again, that he is certain to come, that he may come at any moment, and that his coming will be accompanied with world changes, and the end of the present age or order, the destruction of the world by fire, the eternal judgment and the coming of a new heaven and a new earth wherein dwelleth righteousness. About these things there is hardly room for controversy.

The Bible also seems clearly to teach that the coming of Jesus will bring in a thousand years of reign of righteousness. Now having this clearly in mind, why confuse the question of the nature and reality of the kingdom of God in the world today. The confusion is caused primarily by the misunderstanding of the nature of the kingdom of God. The Jews misunderstood the nature of it and missed seeing it because they were looking for something else. Like some people of today they could not understand that the kingdom of God cometh not with observation, is not something that can be discerned by the physical senses.

Jesus said except a man be born again, be

born of the water and of the Spirit, he cannot see nor enter into the kingdom of God. And when the people asked him when the kingdom of God should come, he said the kingdom of God is within you, not a matter of geography, not a thing to be established in Jerusalem, but a thing to be experienced by the mind and soul of the man.

That the kingdom of God is a present fact and not merely a thing to be realized in the future is shown by many passages of scripture. Jesus said, "If I by the Spirit of God cast out demons, then is the kingdom of God come upon you," Mt. 12:28. Again, Mark 9:1, "Verily I say unto you, there are some of them here that stand by, who shall in no wise taste of death, till they see the kingdom of God come with power." Again, Mark 10:15, "Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein." 1 Cor. 4:20 says "The Kingdom of God is not in word but in power." Mt. 11:20 says, "The kingdom of heaven suffereth violence and the violent take it by force." When Pilate asked Jesus if he were a king, He answered, "My kingdom is not of this world." But he also said, "Thou sayst, for I am a king. For this cause came I into the world, to bear witness to the truth."

The expansion of that kingdom is our present business. The consummation of that kingdom is our hope and should be the constant burden of our prayers.

—BR—

A LETTER MADE PUBLIC

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A few days ago the editor received a brotherly letter from one of our Mississippi preachers making inquiries about the Cooperative Program. The letter has been answered personally. And since answering it, it occurred to us that it is a matter in which many others are probably interested and for that reason the answer to his letter is here published in the Record:

October 13, 1934.

"My dear brother:

"Your letter of the 9th Inst. received two days ago. I have read it carefully and will answer it frankly and to the best of my ability. I appreciate the kind references to myself and am glad to possess your confidence. I am glad too to know that you have been used of the Lord in helping others.

"Now getting to your questions, of which there are several. You speak of your attitude toward the Cooperative Program. Of course what we call the cooperative program is simply an agreement among Southern Baptists, including Mississippi Baptists, to work together in the support of certain causes. You know what they are: Missions (State, Home and Foreign); Education (three colleges in Mississippi and three seminaries in the South); and Benevolence (including the Orphanage, one hospital in Mississippi, and a share in the one in Memphis and the one in New Orleans; and the support of our old preachers and their widows now dependent). I cannot understand how anybody could be opposed to any one of these things, nor how a Christian could fail to be interested in this kind of work, any and all of it. These are the things that we are told to do in the Bible. I hardly need to quote the scriptures, but if you desire them I shall be glad to give them. Of course these are not the only duties resting on Christians. There are many obligations on individual Christians and on the local church, but these are the things common to us all, and which can be done only by working together.

"You say that you have not given through the Cooperative Program since Carnes stole the money from the Home Mission Board. Of course it is for each giver to decide how his money shall go, and to what object or objects it shall be designated if it is designated. The Cooperative Program is a purely voluntary plan. It is meant for those who believe it is the best way to do the missionary, benevolent and educational work. If any brother thinks he has a

better plan he is at perfect liberty to follow it. Among Baptists there must be absolute freedom. And this freedom of action should be based upon intelligent information and a good conscience. It should not be governed by blindness and prejudice. Freedom imposes on us a great responsibility. We shall be 'judged by a law of liberty.' Jas. 2:12.

"For myself I feel conscience bound to give through the Cooperative Program, and then to designated objects besides. I give through the Cooperative Program because it is an effort to support every sort of work the Lord commanded us to do, and is an effort to give to them according to their importance and their need. If any man thinks he can make a better program, that is, can divide his contributions more equitably, then he ought to make his own division. But he ought not to stultify himself by objecting to the Cooperative Program and then not give according to any program at all. After many years of observation, I am convinced that most of those who reject the Cooperative Program are giving little or nothing to anything at all.

"I am as sure as I can be of anything that the man whom you mention as being opposed to the Cooperative Program, and who continually fights it in his paper is doing nothing worthwhile for world-wide missions. He has absolutely no constructive policy, and the only appeal he ever makes for money is to help pay for his church house. I read his paper for years, and I know what I am talking about. His criticism of some mistakes that Baptists have made may be just in some cases. But in most cases they are inspired by hate and intended only to destroy. The people who listen to his council and follow his advice have no missionary program for the world and are doing nothing for it. He is simply 'the accuser of our brethren.' Rev. 12:10. You speak of his 'plan of action.' He has none.

"You speak of having quit giving to the Cooperative Program because of Carnes' stealing the money from the Home Board. That was a great calamity that befell us, for which we all mourn. But I cannot afford to make it a greater calamity by withholding my support from the Lord's work because of it. I must seek to overcome it to the best of my ability. I think the brethren who employed him made a great mistake, and they think so too now, of course. I think they ought to have known better than to employ a man who had a criminal record. Doubtless this is now a great grief to these brethren, and they and all of us will suffer in heart for it a long time. But we Baptists ought to be grateful that in 90 years of our history only two cases of dishonesty have occurred among us. I think that is a fine record. But my responsibility to God is not canceled by the dishonesty of a treasurer. The first treasurer ever to handle the funds of a Christian group was Judas Iscariot who was absolutely dishonest. But the early disciples never offered this as an alibi for not giving. They gave more after that than ever before. They actually sold their possessions and brought the money and laid it at the apostles' feet, and we don't hear any more complaint. There was one fellow and his wife who kept back a part of the price, but the Lord settled with him. A great deal more money has been stolen from the Lord by people not giving the tenth than was stolen by Carnes, but that does not absolve me from giving. And if my brethren in positions of trust have made some mistakes that does not justify my failures. We have got to trust one another, even though we may have been deceived in one or two of them.

"I am told that Carnes stole nearly a million dollars. He was sent to the penitentiary but served only part of the sentence because he was said to be dying of tuberculosis. His sentence was lighter than it should have been because it was difficult to prove the case against him.

"You ask about the salary of the Convention Board Secretary. That is \$3,000.00 for the year, and the use of a home, which is said to be less

than any truth of Board, wh to tell th similar e given b and passi 000.00. Y course hi pense mu out of hi is in the

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than any other state secretary is getting. The truth of it is that nearly all employees of our Board, while making no complaint, are ashamed to tell their salaries when they are among similar employees of other states. The amount given by Mississippi Baptist this year and passing through his hands is about \$150,000.00. You can figure out the percentage. Of course his traveling expense and his office expense must be added, for this could not come out of his pocket. The auditor's report in full is in the minutes every year.

"You ask if anybody designates his gift to any specific object, is this offset by taking from this object what others give. No; it has no effect on the gifts of others. There is no juggling of figures to balance the accounts and preserve the ratio. All designations go absolutely as requested, and the gifts of others are not affected by this designation. Is that clear?"

"I have worked side by side with three state mission secretaries in Mississippi, and I think if they were dishonest or inefficient, I would have found it out. Every cent that comes into the Secretary's office is receipted for and every cent accounted for by a certified public accountant.

"I shall be glad to answer any question or give any information in my knowledge.

"I am

"Yours fraternally,

"P. I. Lipsey."

"P. S. If our people read the Baptist Record they would have more information and less suspicion."

—BR—

It is said that Mussolini is urging the reading of the New Testament in all Italian schools.

And here's another from the Sunday School Board. They make good books for 60c cloth, and 40c paper bound. This one is good on the inside for it was written by Mrs. Frances Preston, known to Mississippians. The title is "Christian Leadership." The heads of the chapters are: "Responding to the Call, Qualifying for Leadership, Studying Self, Important Principles, Mental Equipment, Investing Leisure, Increasing Spiritual Reserves, and Reaping Sure Rewards.

As the cup was handed over into the youth's hand, there went up cries of "Speech! Speech!" and the hubbub broke out anew. Meanwhile the lad was able to collect his thought, and, of course, to catch his breath. Then he stepped up on the bench. There came an abrupt and eager hush!"

"Gentlemen," he said, "I've won this cup by the use of my legs. I trust I may never lose the use of my legs by the use of this cup."—Ex.

There is an organization which doubtless with all good intentions is seeking to eliminate religious prejudice and cultivate good-will among Catholics, Protestants and Jews in this country. This objective is a thing much to be desired. But we must discriminate between religious convictions and religious and racial prejudice. A campaign is being conducted by these friends of tolerance which is calculated to do more harm than good; it seems to us all harm and no good. The campaign has been by speech making by representatives of the three groups all over the country, and by circularizing the newspapers, particularly the religious papers. So far as we have ever observed the Catholics have used it as a means of advocating their own doctrines and polity. The Jews have never yielded an inch in their allegiance to their religion. But a Protestant must needs abandon the foundations of his faith if he joins this crusade. A Jew, and we speak without prejudice, but in genuine love for his soul; a Jew is utterly intolerant of any expression of faith in Jesus as the Son of God. A preacher who is a member of a civic club in New Orleans was asked not to refer to Jesus in his prayers. I am told that the Jews of Meridian, Miss., protested against any praying in the name of Jesus in the public schools. A fine example of tolerance.

CONVENTION BOARD DEPARTMENT

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(Continued from page 1)

tributed in this campaign is for the debts of the Mississippi Baptist State Convention, which debts in all amount to about one-sixth of the debts of the Southern Baptist Convention. The One Hundred Thousand Club campaign is not on now. It was put on last spring and before. It will be renewed early next year. So, all that you are being appealed to for in Mississippi at the present time is for Mississippi debts. We need \$100,000.00 to clear Mississippi obligations this year.

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Debt Campaign For The Past Week

You will observe below the results of last week's effort in the Debt Paying Campaign. That was the best week we have had. We are expecting this week to be much better than last. If the pastors will cooperate with the men in the field, we feel confident of victory. Many pastors are putting themselves into it heroically.

Sardis church contributions were listed by error twice. The total amount subscribed was \$259.00.

Durant Church, Holmes Co.	\$ 10.00
Lexington Church, Holmes Co.	52.00
Alcorn County Association	60.40
Itawamba County Association	30.50
Euclatubba Church, Lee Co.	22.00
Arkabutla Church, Tate Co.	27.00
Clear Creek Church, Lafayette Co.	16.50
Calhoun City Church, Calhoun Co.	62.50
Mize Church, Smith Co.	35.00
Raleigh Church, Smith Co.	30.50
Silver Creek Church, Pike Co.	11.50
Drew Church, Sunflower Co.	32.50
New Hebron Church, Lawrence Co.	2.00
Brooklyn Church, Lebanon	5.00
Columbia Church, Marion Co.	5.00
New Hope Church, Covington Co.	1.00
Fernwood Church, Pike Co.	2.50
Magnolia Church, Pike Co.	6.00
Monticello Church, Lawrence Co.	2.50
Ashland Church, Benton Co.	34.00
Olive Branch Church, Coldwater	85.50
Coldwater, Tate Co.	94.50
Indianola Church, Sunflower Co.	85.00
Furrs Church, Pontotoc Co.	7.75
Bissell Church, Lee Co.	6.00
Sherman Church, Lee Co.	15.00
Redwood, School House, Hinds-Warren	10.00
Bowmar Avenue, Hinds-Warren	58.50
Vicksburg First Church, Hinds-Warren	50.25
Providence Church, Covington Co.	26.00
Pine Grove Church, Benton Co.	9.50
Tylertown Church, Walthall Co.	31.27
Clear Branch Church, Rankin Co.	10.00
Houston Church, Chickasaw Co.	386.00
Vardaman Church, Calhoun Co.	10.00
Bruce Church, Calhoun Co.	16.00
C. C. Whittington, Greenwood, Miss.	5.00
Kosciusko Church, Kosciusko	90.00
Sallis Church, Kosciusko	16.00
Oak Grove Church, Coldwater	13.00
Hernando Church, Coldwater	65.00
Carthage Church, Leake Co.	57.00
Standing Pine Church, Leake Co.	2.00
Tuscola Church, Leake Co.	1.00
Bethel Church, Rankin Co.	1.00
Briar Hill Church, Rankin Co.	41.50
Guntown Church, Lee Co.	35.25
Baldwyn Church, Lee Co.	30.50
Curtis Creek Church, Benton Co.	8.50
Union, Lafayette Co.	22.65
Eupora Church, Webster Co.	30.50
Ackerman Church, Choctaw Co.	40.00
Navilla W. M. S., Pike Co.	5.00
Strayhorn, Tate Co.	1.00
Beulah Church, Mrs. Abie Cates, Hinds Co.	5.00
Doddsville Church, Sunflower Co.	28.67
Ackerman, W. D. Wallace, Choctaw....	15.00
Oak Grove Church, Coldwater	7.00
Jackson, First W. M. S., Hinds Co.	25.00
New Fellowship W.M.S., Jasper Co.	1.40
Harrisville S. S., Simpson Co.	5.00

Bethesda S S., Hinds Co.	4.00
Hebron, M. J. Derrick, Yazoo Co.	11.25
Biloxi 2nd, E. S. Flynt, Harrison Co.	5.00
Taylorville Church, Smith Co.	54.25
Braxton Church, B. A. McCullough, Simpson Co.	5.00

Total\$ 1,973.14

Reciprocity

In years past the Mississippi Baptist State Convention Board helped churches when they were in need. These same churches just a few years ago voted certain bond issues. The interest on these bonds is coming due twice a year, and some of the bonds are maturing December 1st of each year. The churches did their voting in the State Conventions. These debts which the churches in Convention session voted have been transferred to the Baptist State Convention Board. The Board is now asking those same churches, which it helped in other years and which later transferred these obligations to the State Board, for reciprocity; in other words, to come to the help of the Board which in other years came to the help of the churches. This is nothing but fair.

The majority of the full-time churches have building debts. In such cases we are simply asking that the churches divide with their creditors, because these Convention debts are the debts of the churches, having been voted by the messengers of the churches, and while paying on their local debts we are asking that they assist the Board which once assisted them by dividing their contributions in order that the State Convention debts also may be paid. They should recognize these Board debts as the debts of the churches.

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New \$100.00 Contributors

Rev. C. J. Olander	\$ 100.00
Rev. H. G. West	100.00
Mr. Virden Therrell	100.00
Layman at Florence	100.00
Mr. J. H. Ford	100.00

—BR—

Don't fail to get in your special offering for State Missions before the end of the month.

We hear that brother J. E. Kinsey has resigned the pastorate at Merigold to accept a call to Lula.

An exchange makes a much needed appeal that we pray for the children in our orphanage. They need our prayers as well as our money.

Get in the procession, folks. We are going to pay our denominational debts. Have a hand in it. And don't try to kill the horses that are pulling the load.

The death of Mrs. I. N. Ellis of Hazlehurst brings grief to a wide circle of relatives and friends. She was genuinely devout and faithful to the Lord and the church. Her husband, who passed away two years ago, was treasurer of the church and one of its chief supporters from the time of its organization to his death. She was before her marriage a Miss Stapleton and her people were in the original organization of the Hazlehurst church. The editor has often enjoyed her gracious hospitality.

—BR—

W. M. U. DEPARTMENT

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(Continued from page 8)

Other of our leaders will contribute to the magazine and we believe our women will be interested not only in reading this magazine of the Negro Baptist women, but in providing subscriptions to it for them, whenever this is needed and helpful.

We are happy to announce the above interesting features of the increased cooperation with our Negro Baptist women. We hope it will be helpful to all our women in increasing their effective interest in the Negro Baptist women and young people of their communities.

Cordially yours,

Mrs. Una Roberts Lawrence

CALEB—A PURITAN OF THE LONG AGO

E. K. Cox

See Caleb marching at the head of his clan, head up, eyes like an eagle, step quick and firm, girdle tight, and hair streaming in the wind. Caleb was not of full Hebrew descent; the record says that he was Kenite, and the Kenites were nomadic blacksmiths and usually of no definite nationality. At some time his family either by marriage or by adoption were numbered with the children of Israel, and Caleb, only in part of the blood of Abraham, became the noblest Hebrew of them all.

We are not told how the Kenite family from which Caleb sprang became believers in Jehovah, but Caleb got a genuine case of religion. He was just a brawny wielder of hammer and file who loved to hear the ring of his anvil and see the sparks fly from the white iron under his hammer. One day the idea of the eternal Jehovah, just, holy, and merciful gripped the heart of this sinewy beater of iron, and he was God's own man. His religion became a very real hing to this sturdy blacksmith and his character became tough and enduring like the iron that he smelted, or the sword-blade that he made.

Caleb the Kenite—Caleb the adopted son of Judah—Caleb the blacksmith—Caleb the convert! The tribe of Judah claimed him; Caleb looked like a good soldier and Judah was ever a fighting tribe, so we soon find him a leader in Judah. Caleb was anxious for Canaan, and when they wanted spies I think Caleb volunteered, at least he was the choice out of Judah for the dangerous task. He had the spirit of the pioneer, he could tramp all day, sleep on the ground, and be first man up in the morning. Let us imagine him as he climbed the hills of the land, looking, looking, looking, shading those keen eyes with his hand. Nothing escaped him; he saw the hills and valleys, the brooks and the springs, the olive orchards and the vineyards, and the figs ripening upon the trees. He beheld the amber fields of wheat and barley, and his heart swelled big as he thought that Jehovah had given them such a land. He gazed at their cities with their massive walls; Caleb measured them with his eyes and counted the layers of stone, one, two, three, four, all the way to the top. Then he looked at the soldiers as they passed by; Caleb saw just how big they were, and heard how their armor clanked. Caleb looked one of them over and picked out the spot where his sword might find the joints of his armor. Scared? Not a bit of it! Caleb wanted to raise his war cry and scale those walls, and he could hardly keep from trying his hardened muscles with one of the sons of Anak. Caleb did not believe all that he had heard about their prowess.

A regular old Puritan image-smasher was Caleb, and his soul blazed as he saw their temples filled with idols, and beheld the obscene orgies of their worship. He was not afraid of any crowd who worshipped a piece of painted wood, prayed to a chunk of polished stone, or put their faces in the dust before a metal shape that he could knock to pieces with his old hammer. Caleb said: "I am not afraid of any men who worship things like those, no matter how big they are or what sort of walls they hide behind." Caleb had the royal imagination of the true believer; he had heard Jehovah speak at Sinai, had followed the fiery pillar through the desert, and he saw dead giants, broken walls, and heard the ram's horns of Israel sounding the notes of victory. It was a mighty interesting time when the spies turned back to the camp, Caleb was in a hurry to report; If there was going to be a fight he was ready, and he was anxious for Canaan. He was amazed as he listened to the ten about what they had seen and how they felt. They said they felt like grasshoppers, but Caleb did not feel that way; he walked along with Joshua and wanted to kick the whining cowards. It never entered Caleb's mind that the host of Israel

would listen to that gang of weaklings; he measured every thing by his own intrepid spirit.

Like many committees, the spies brought in a majority and minority report. The majority report said that the land was all right, but they were scared and the report was full of their fright. The ten had forgotten everything except how badly scared they were. Now panic and cowardice are as contagious as measles and break out a whole lot more quickly. All the host of Israel began to have visions of walls whose tops were hidden by the clouds, and of mighty giants in glittering armor. They began to wish they were back in Egypt making brick. Some of them even wished they were dead so they could not be so frightened any more.

However let us listen to Caleb: "Let us go up at once and possess it, for we are well able to overcome it." "At once, well able, possess it," there you have the spirit of Caleb. Caleb was no orator, his sort seldom are; and so he gritted his teeth, clenched his fist, walked off to his tent and said no more. Going to give up and die? Not a bit of it, such men don't die easily. I think I hear him saying: "I am going into Canaan, I am going to take those towns, and I am not going to die until I have a crack at those giants." Forty years in the desert! "Caleb you will be dead before any one crosses the Jordan." "Not I" Caleb said, "My job is not done, those giants aren't licked."

Tramp, tramp, tramp, over rocks and sand, move tents, herd sheep, goats and camels. Tame work for a man who wanted to conquer Canaan and kill giants. One day the news came that one of the twelve spies were dead and Caleb went to the funeral, another died and Joshua and Caleb were asked to be pall bearers. Poor fellow scared to death by the things he had not seen for twenty years. The last one of the ten died and Caleb helped lower the body into the sand, and his hands did not tremble and nobody called him—the old man.

If you had listened down where the blacksmith's tent stood you might have heard the music of his hammer, clink, clink, clank, clatter. Caleb was making swords, sharpening spear heads, shaping armor, getting ready to go over Jordan. We might have seen him making plows, mattocks, spades, prunning hooks. Somebody said: "What do you mean Caleb, there is no farming here in the desert." "Of course not," said Caleb, "I am going to do my farming in Canaan, just getting ready."

Forty years slipped away, and not a grown man was alive who crossed the Red Sea, save Joshua and Caleb. All dead—every murmurer dead—every doubter dead—all the cowards dead. Who said "the good die young"? It is false! Weaklings, sissies, cowards, die young. True goodness has red blood in its veins, broad shoulders and a high head. The virtue that counts in this world of evil has hard muscles, a stiff spine, and looks the devil squarely in the eye. Some folks mistake harmlessness for goodness and safeness for piety. The idolators did not say: "Dear old Caleb, he hasn't an enemy in the world," and then build their altars next door to his tent, they knew better. They did something better than patronize Caleb, they respected and feared him.

The goodness that never made an enemy, never made anything else; it never promoted a mission; it never fostered a reformation; it never cast out a single devil in all the tides of history. Slavery would still traffic in human flesh, lust would seize its victims unafraid, and the saloons and gambling hells would have an endless picnic were it not for the Calebs.

Probably some kindly soul suggested that Caleb had better retire: "Let the boys run the shop and take life easy, you have worked long enough." Retire! What a word! It has rust in it, it is full of rheumatism, and all sorts of aches and pains. It sounds of rocking chairs, soft cushions and sofa pillows. Put Caleb on the shelf! Put Paul on the list of super-annuates! Retire Stonewall Jackson at half-pay before the

war is over! There wouldn't be any shelf; if there were the fellow who undertook the task of retiring Caleb would need it. Moses was dead, Aaron was dead, Miriam was gone, but Caleb still tramped through the camp, a regular Hebrew Cato, and all day the anvil rang under his sturdy blows, and there was no abating of that virile energy.

Going over Jordan! What a thrill went through those desert-bred warriors! The cowards were all dead, Caleb was not going to be lonesome this time. One might have seen the old war-horse trying on his armor, polishing his sword, or putting a new shaft to his spear-head. Caleb going with the army? Yes he was going, and not in the commissary department, nor did he ask for a seat on one of the baggage wagons.

When they crossed over Jordan Caleb was one of the first to step in, the old blacksmith headed the fighting men of Judah, the mightiest of the tribes. Over Jordan and into Canaan—and the two livest men in the host of Israel were these octogenarians, Joshua and Caleb. Old? No! age is not counted by clock ticks, by moon changes and solar revolutions. Age is measured by the springs of life, when they run dry men are old at thirty or forty; while they keep running a hundred is young. Old! Get a picture of Joshua galloping down the lines marshalling Israel for battle. Is Caleb old? Ask some one who marched with him all day, or kept by his side while his sword made a path through the ranks of the enemy.

The conquest was nearly over, the cities and the plains were in the hands of Israel, however back in the mountains lurked the bravest and hardest of the foe. One day Caleb walked into the tent of Joshua and sat down with his sword across his knees. "What now old comrade?" asked Joshua, "I have been thinking about those giants up there in the mountains, you know they scared a lot of our men to death forty-five years ago. I said then that we could drive them out, but it has not been done; so I have come to ask you to give me as my inheritance the place where they live and I will go up there and finish them." "My friend you are getting old, let some younger man have that job." You might have seen the flash in Caleb's eyes: "I am eighty and five years old, but I can march just as far, and strike just as hard as the day we crossed the Red Sea, just let me try." Eighty-five and asking for the hardest fight in the whole campaign! Who said that men ought to be chloroformed at sixty? It would have been interesting to see the other squad at Caleb's tent. The fearful were all gone, the doubters were dust, and Caleb was asking for a crack at the giants who scared them to death. Where is the deadline? Caleb never found it, men like him don't find it. Death could not catch, much less kill Elijah, God had to take him to heaven alive.

Up, up, up, up the mountains! "Who are those fellows, don't they know the Anakim are up there." "O that is Caleb and his company. Well that is another story, there is some fight ahead." Some days later another company of Israelites timidly followed, at least they would bury the old fellow's bones. Everything was mighty quiet; there were no giants anywhere. What was that clattering and banging just over the hill? Old Caleb had set up his anvil, sharpened all the swords and spears lest some other giants might come along, and now he was fixing plows and other implements of husbandry. Caleb had come to stay; at last the old man had settled down.

We don't know when Caleb died, guess the historians got tired of waiting and just forgot Caleb. What a man! What a figure! It's a pity that Carlyle did not know that period of Bible history a little better; what a hero he would have made out of this old, fighting, praying, blacksmith. His religion was real; no doubting, no explaining away the super-natural, no trouble about miracles. He believed that God was going to give them Canaan, and that He wanted him

to fight for it. He believed in God, in the omnipotent Jehovah, and when his God promised something, that thing was coming, and Caleb meant to live to see it. No compromise with idols, no looking for good in the rites of the heathen. Stern old Puritan of the Exodus, how he would have delighted to have been with Luther at Worms; Caleb might not have understood all the points of theology, but Luther would have had company. John Knox would have loved him like a brother; and what a praying, psalm-singing captain he would have made for Cromwell's Ironsides. The Calebs have been the pioneers of every good cause; they are the never quits, the die hards, the uncompromisers of the armies of righteousness.

Caleb would not have been at home at a royal court, he would have cut a sorry figure in a drawing room, he would not have fitted in at receptions and pink teas, but he was a mighty good man to have about when the giants were threatening and cowards were trembling.

The biggest thing about Caleb was his religion. When he was converted he burned all the bridges behind him; he lost all his zest for the onions, the leeks, and the flesh pots of Egypt. If he were a pastor today he would not be popular with the dancing, card-playing, cheap show loving church members, but he would be a mighty good man to hold a meeting down at hell's half-acre, or lead a fight against the bootleggers and the red-light gang. Wholly following Jehovah! He had moral muscle—no easy going, slack-twisted theology for him—nothing of one religion as good as another—the one was good, all others false.

No heathen altars were built up there in the mountains while Caleb lived. When you saw them there, you did not need to ask, Caleb was dead. He was head of his house while he lived and when he laid down the job they sent for the undertaker.

Tough old hero, worthy beater of iron, his place is in the Hebrew Valhalla. Chief of the old guard, he could die but not surrender, it was the other fellow however that died.

This loose thinking, and looser living age, needs just a bit of the iron that was in Caleb's blood. Such men never die, they pass through death but it does not wither them, and life here, nor hereafter grows stale. Caleb is still young in heaven.

HOSPITAL MISSIONARY OPPORTUNITIES

By Louis J. Bristow, Superintendent

Not a few of the young women who came to New Orleans to study nursing in the Southern Baptist Hospital desire to do missionary work, and come to us to prepare themselves for such work. This Hospital offers an opportunity for training in scientific care of the sick, not only, but in actual missionary opportunity also. Located in the city which is the second port of the United States, and which has a world wide reputation as a medical and surgical center, we have great numbers of foreign people among our patients. Today, as I write, there are in the Hospital patients from Honduras, Japan, China, and Norway, no one of whom speaks English. It is not uncommon for us to have patients from different countries in Central and South America particularly; and as we have contracts with several steamship companies to hospitalize their sailors, we have men of many nationalities come to us.

There is a large Italian population in New Orleans and Louisiana, many of whom do not speak English. Also, as is well known, there are hundreds of thousands of French folk in this State, large numbers of whom do not speak English. Among our nurses and other employees we have those who speak French, Spanish, Italian, Norwegian, Danish, Portuguese and German: so we get along fairly well with non-English speaking patients.

But what I started out to say was, what a

missionary opportunity is here in this Hospital!

Moreover, our students have the opportunity of knowing and nursing many of our missionaries, and discussing their work and their own missionary hopes and ambitions: for there are very few weeks that we do not have one or more of them in the Hospital, either Home or Foreign Missionaries. Recently, Mr. and Mrs. Maxcy White of Brazil; Dr. N. M. McCall, of Cuba; Mr. and Mrs. A. J. Terry of Brazil, and Mrs. Tinnin of Panama, have all been guest patients. And many others from different countries have been our guests—for all services to missionaries are free.

So the Baptist Hospital in New Orleans is a laboratory of practical experience for the girl who is preparing for missionary service; while the Hospital Y. W. A. gives missionary information to its members.

New Orleans, La.

MOUNTAIN PEAK EXPERIENCES IN OUR ANNIVERSARY CELEBRATION

Dr. and Mrs. Bagby, Rio de Janeiro, Brazil

The work of the week would not have been complete without the presence of those pioneers of our work in Brazil. So the First Baptist Church, called them from far away Porto Alegre, paying all of their traveling expenses and also their stay in Rio. It was a noble act on the part of the church. And how they enjoyed the occasion! It seemed that their youth was renewed and that the anniversary was really the crowning experience of their more than fifty years work in Brazil. The climax for them came at the Sunday morning worship when a picture of Dr. Bagby was unveiled. They have seen our denomination grow from two members to fifty thousand.

The Growth of the Work in Brazil

When the First Baptist Church was organized, there were nine Baptists in Brazil, five in Bahia and four in Rio de Janeiro. Today there are Baptist churches in every State in Brazil. There are 490 churches, 1,214 preaching points, 42,000 members, 718 Sunday schools, 226 B. Y. P. U.'s, 400 Women's Societies, 60 Y. W. A.'s, 200 Children's Societies, 2 Seminaries, 2 Training Schools, 2 Colleges, 4 Academies, 48 Primary Schools, a Publishing House, a Home Mission Board with work among the immigrants, Indians and in the far interior, a Foreign Mission Board with work in Portugal.

The Growth of the First Church

On the 24th of August, 1884, the First Baptist Church was organized with four members. Today the church has 650 members, a Sunday school with nearly 600 members, seven Unions, a Men's Society, a W. M. U., a Y. W. A. and all of the other organizations of a modern Baptist Church. It has a modern church building, incomplete, that is being used for the honor and glory of God. From it have been organized directly, ten other Baptist churches and there are several grandchildren and great grandchildren. Its influence has gone out not only into all Brazil but "Unto the uttermost parts of the earth."

When the Latin American Baptist Convention was meeting in the First Baptist Church Dr. Rushbrooke, Secretary of the Worlds Alliance, was present. On Sunday morning we had a demonstration of Sunday school work as done in the First Church. When we had finished he said:

"You call this a missionary church. There is not a Baptist Church in England that could show what you have shown here today."

Anniversary Night

The climax of our work came on Anniversary Night. Dr. Bagby and brother Theodore brought us the messages. As a throng of more than a thousand people, from all ranks of Brazilian society, filled our great auditorium, I watched the glowing face of Dr. Bagby as he was sitting in the pulpit taking it all in. When he arose to speak it was with the voice and message of

a prophet. He led us to mountain experiences that night. When it was all over we felt that we had really been on the Mount of Transfiguration and that he had seen the Power and Glory of our Master.

The Foreign Mission Offering

Our building is not complete. We have been asking the Lord to help us find a plan to complete the building. It is a custom in our Baptist churches in Brazil for the members to bring a birthday offering to the church on its anniversary. Usually it is for the building. The people give liberally that night. We knew all of this and we needed the money but by a unanimous vote the church decided to give the offering that night for Foreign Missions. Our Foreign Board had a heavy debt and we wanted to help pay it. We knew our people would be liberal that night and we wanted to help Foreign Missions. We were not mistaken. Joyfully they came and brought their offerings. When the offering had been counted we found that if all of the other churches should contribute in proportion the debt would be paid and we would have sufficient money to carry on our work for a year. Surely it was a great hour!

And Afterward

The pastor did not want to use all of the mighty power that had been generated during the week so on the following Sunday he preached on "Forgetting the Things that are behind and reaching forward to the things that are before." At the end he presented an Aim for the Church consisting of six points:

1. To finish the church building.
2. To build up a S. S. with a thousand members.
3. To find a pastor.
4. To build a church of a thousand members.
5. To open new preaching points.
6. To increase the spirituality of the church.

At the first meeting of the workers of the church, a fine young business man arose and made a motion that the Aim be published and sent to every member of the church. That was done at the next session of the church. So the First Baptist Church is not living in the past but has its face firmly set to the future.

L. M. Bratcher, Acting Pastor.

It is said that twelve members of Baylor University faculty are listed in the new edition of Who's Who In America.

A federal judge in Tennessee and one in Mississippi have both ruled that Congress did not authorize the NRA to fix minimum prices for selling under the codes regulating any business. The matter will have to be passed on by higher courts.

Iowa Baptists also are celebrating one hundred years of their history and work in that great state. Dr. Geo. W. Truett is one of the speakers, also Dr. L. K. Williams, pastor of Olivet Baptist Church, Colored in Chicago.

Jno. T. Baker, 17, son of Rev. E. P. Baker of La Belle Place Baptist Church, Memphis, made the highest score in the intelligence test in Baylor University. We are glad that in some places intelligence tests take precedence over beauty shows and bathing reviews. It is said that of the six who made the highest intelligence score, not one uses tobacco in any form.

Dr. David M. Gardner of First Church, St. Petersburg, Fla., says: "During the past five years the church has paid over thirty thousand dollars on old debts and has given more to Missions than she ever gave in a similar period. We are giving more to the orphans' home than any church in the State of Florida. We send a check to the State Mission Board every Monday. We have four full-time paid workers besides the pastor and have every bill paid and money in the treasury. I was asked recently how I explained such progress during the days of depression. My reply was: 'We have four hundred and fifty-two copies of the Florida Baptist Witness going into the homes of our members every week.'"

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss. President—Mrs. Ned Rice, Charleston, Miss. Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
 Personal Service—Mrs. M. O. Patterson, Clinton, Miss. Corresponding Secretary—Miss Fannie Traylor, Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
 Vice-President—Mrs. G. W. Riley, Clinton, Miss. Young People's Secty.—Miss Edwina Robinson Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.
 Mission Study—Mrs. Edgar Giles, Avalon, Miss.

Our Prayer Calendar

19—FRIDAY
 For Rev. and Mrs. M. S. Blair, evangelistic work, Rosario, Argentina.
 Godliness is profitable for all things.—I Tim. 4:8.

20—SATURDAY
 For Rev. and Mrs. Paul C. Bell, workers among Mexicans, Bastrop, Texas.

Hereby we know that we know Him if we keep His commandments.—I John 2:3.

21—SUNDAY
 Pray that Southern Baptists may encourage and strengthen Negro Baptists by precept and example.

Strengthen ye the weak hands.—Isa. 35:3.

22—MONDAY
 Pray for the W. M. U. of Chile and for Rev. W. D. T. McDonald (retired on pension), Temuco, Chile.

I love Jehovah because He heareth my voice.—Psa. 116:1.

23—TUESDAY
 For Rev. (former Margaret Fund student) and Mrs. Edwin B. Dozier, educational work, Fukuo-ka, Japan.

God is able to make all grace abound unto you.—II Cor. 9:8.

24—WEDNESDAY
 For Rev. and Mrs. C. H. Westbrook, Shanghai University, Shanghai, China.

My heart shall not fear.—Psa. 27:3.

25—THURSDAY
 For Rev. and Mrs. W. W. Enete, evangelistic and young people's work, Rio de Janeiro, Brazil.
 Beloved, imitate—that which is good.
 —III John 11.

(Continued from last week)

One thing I planned to do this summer which I have not been able to do very much of was to visit in the homes of some Chinese friends. I have enjoyed the little I have been able to do. Always a cordial welcome awaits us when we go visiting. One day last week, Mrs. Chang, the Bible woman, and I made six calls, and in that one afternoon we had the following kinds of food pressed so urgently upon us that we had to eat some at every place. In the first home we were served tea and chocolate ice cream; in the next, candy and water; in another, flower tea; and another served watermelon juice and candy. After that, at another place, a big bowl of watermelon was served. Fortunately for us, at the sixth place we found no one at home. Do you wonder that I love to visit in the homes, or are you surprised that I have lived so long when treated so cordially so often in one day? Perhaps the reason that I am so well and strong is that I cannot go visiting every day.

Yes, this has been a busy and hot summer, but a happy one. I hope the things I have done here and there will count something in the Kingdom work. Please pray that God will use me as He has never done before and make me a great winner of souls.

As Paul said to the Romans, so say I to you, "I thank my God through Jesus Christ for you all" and your great work of faith.

Lovingly, your missionary,
 Pearle Johnson.

It is impossible for me to thank individually all of you who have sent such gracious and loving messages to me during this dark period. Your prayers in my behalf have been heard as

He has sustained me. My mother and brothers join me in this expression.

Edwina Robinson

Attention, Stewardship Leaders!

Again it is report time. Are your third quarter reports complete? Please let the Stewardship Chairman of the local societies send their reports to the Associational Chairman, so they can get their reports to the District Chairman, who in turn will hurry their reports on to me. Our state report depends on what you Stewardship Leaders report. Will it be complete as far as you are concerned?

Mrs. Herman Dean,
 State Stewardship Leader.

Young People's Column

Poems by three girls from Sherman, Miss., who have reached the step of Queen Regent in their Intermediate G. A. These girls were under the leadership of Miss Nannie Cypert, who passed away recently.

My Best Friend

When all of my friends down here fail me
 And it seems that I am going to fall
 I turn to my Heavenly Father,
 Who is the best friend of all.
 He's never too busy to help me,
 He's never too tired when I call
 O, He's a wonderful helper—
 This Jesus, my best friend of all.
 He's always ready to lift me
 And fold me close to His breast
 He's already to whisper
 Sweet words of kindness and rest.
 If sinners would think how He suffered,
 When He was nailed to the tree,
 I'm sure that they would receive Him:
 Then very glad they would be.
 They, too, would have someone to seek,
 When they are about to fall,
 And it would be this same Jesus,
 The very best friend of all.

—Edna Ruth Rea

"My Savior"

He came to earth, from Heaven above,
 Sent by our Father, because of His love,
 That we poor sinners one by one
 Might have pardon through His only Son.

Born of a virgin, as pure as the snow,
 To redeem the world of its sin and its woe,
 Born in a manger, leaving the Throne,
 All for the sinful, the sad and the lone.

He lived among men thirty-three years
 Teaching and healing, even shedding tears,
 Poor as the poorest, for hasn't he said,
 "The Son of man hath not where to lay His head."

Braving the garden the cross and the grave,
 Seeking this only, the sinful to save,
 He bore it all despising the shame,
 That all might be saved who believed in His name.

—Mary Evelyn Scruggs.

Rainbow Gleams

Our lives may be made as beautiful
 As the gleams of a rainbow bright
 They're always telling a story—
 Will it be of darkness or light?

The rainbow is God's own promise,
 Sent down to the people on earth
 It stands for the hope of a new day
 For gladness, for joy, and for mirth.

The bow of it stands for our heart
 Which must bow to the God of love
 The colors of it stand for the colors
 That will be in our crown above.

If we will live a good life
 I'm sure that it will be,
 As beautiful as the gleams of a rainbow,
 Sent from God to you and me.

—Imogene Crump.

The Home Mission Board Atlanta, Ga.

October 5, 1934

Miss Fannie Traylor,
 Baptist Bldg., Jackson, Miss.

Dear Miss Traylor:

At the meeting of the Woman's Convention Auxiliary to the National Baptist Convention in Oklahoma City in September our Negro Baptist women adopted a mission study course, the first fixed course they have had. We are happy to send you this list of books that they hope will be studied by their women this year, and perhaps for several years. We are very happy that it includes four books that we use, thus affording our women an opportunity to share their books with the Negro society in their towns, and, if requested, to teach the classes in them. The list is as follows:

Stewardship in the Life of Women—Wallace.
 Missionary Lessons from the Bible—Aulick.
 The Keys of the Kingdom—Lawrence.
 Blind Spots—Leiper.
 The Personal Service Guide—Lawrence.
 Children's Work in the Church.

We hope you will get out to your women word concerning this list and urge that they set about doing what they can to promote the study of these books in the Negro missionary society in their town.

At this same convention two other interesting announcements were made. A graded system of young people's work was adopted, standardizing their work. It is as follows:

Primaries, 4-8 boys and girls—Sunshine Band.
 Juniors, 9-12 girls—Red Circle Junior.
 Intermediates, 13-17—Red Circle Senior.
 Juniors, 9-12 boys—Crusaders Junior.
 Intermediates, 13-17—Crusaders Senior.
 Young Women, 18-25—Young Woman's League.

Within this will be a circle for married young women in these ages known as The Young Matrons League.

Guides for these organizations are coming from the press in October and November and may be secured from Miss Nannie Burroughs, Cor. Sec. Woman's Convention, Lincoln Heights, Washington, D. C. It will be noticed that these plans parallel our own organizations for young people and will make it very easy for us to pass on the helps for our work to their leaders.

The other announcement told of the fine start given the new missionary program quarterly, The Worker, 50c per year, from Miss Burroughs also. Miss Burroughs has asked Miss Cornelia Rollow of Nashville, Tenn., one of our finest leaders of Young People in the South, to contribute the devotional programs during 1935.

(Continued on page 5)

The Baptist Record

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R. B. GUNTER, Cor. Secretary
P. I. LIPSEY, Editor

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RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a
word, which must accompany the notice.

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G. H. Ligon, 421 Biltmore Ave., Asheville,
N. C.; J. W. Ligon, 729 Park Drive, N. E.,
Atlanta, Ga.

East Mississippi Department

By R. L. BRELAND

"No Harm Things"

Things that our parents of a few
years back looked upon with disdain,
as being immodest and immoral,
are today heralded as altogether
proper and that "there is no harm
in that." Just little things, seem-
ingly, they be, so why be so nar-
row and have no "good time"; run
with the crowd! Yet, these little
things are they that undermine and
sap the life. It is "the little foxes
that spoil the vine," so it is the
little sins that spoil the life by
laying the foundation for the bigger
sins. None become "great crim-
inals" at once, but lead up to it
by regular steps from the little to
the big.

One of the "no harm" things to-
day is the matter of beer drinking.
Many say that it will not intoxi-
cate, therefore there is "no harm"
in drinking beer. I doubt the vera-
city of the statement that beer
will not intoxicate, but for argu-
ment's sake let us say that it will
not. But it has a certain per cent
of alcohol in it. The constant use
of beer with a low per cent of al-
cohol poison will create a thirst
and a habit for strong drink that
soon beer will not satisfy. Stronger
drinks will then be demanded and
secured. The habit is fixed and the
youth is a drunkard ere he knows
it. That is the real purpose of beer,
the "no harm" alcoholic drink, to
fix the habit unawares and then
the other condition, a sot drunkard,
will take care of itself. Then nine
times out of a dozen we have an-
other drunkard on his way to a
useless drunken life to fill a drunk-
ard's grave and spend eternity in
a drunkard's hell.

So beware of the "no harm"
things. The very expression carries
with it the admission that there is
harm and this is a smoke-screen.
The devil is wily.

DIED — Oct. 6, 1934, at Scuna

Valley, Miss., Yalobusha County,
Mrs. Lizzie Goad, wife of Huie Lee
Goad, departed this life. She was
50 years old, a member of Scuna
Valley Baptist Church. She is sur-
vived by her husband and four
daughters and one son by a former
marriage. She was buried at Shiloh
church, Calhoun County. The writer
assisted by Deacon G. E. Denley,
conducted the services.

Last first Sunday was a great
day with Coffeeville Baptist
Church: eight received into the
church, two splendid congregations
and the Spirit was manifestly pres-
ent. We praise His name for His
blessings.

A letter from Pastor J. E. Mc-
Craw, of Clarke-Venable Memorial
Baptist Church, Decatur, says
among other things: "I have been
called to the same field of work for
another year—Decatur, Hickory,
Beulah, Oakland, Mt. Pleasant. . .
This year has been one of marked
progress: we have paid both church-
es out of debt, and the mission
work, including the debt paying
movement, has increased, too." Fine
report it is from Pastor McCraw.

Good reports come from the work
of Rev. J. L. Crumby who is pas-
tor of Big Springs, Sylva Rena and
Dividing Ridge churches in Yalo-
busha. Progress with considerable
interest is manifested.

Rev. W. W. Kyzar of Meadville,
Miss., began a meeting with Pas-
tor J. M. Metts at Water Valley
last Sunday. The Pastor writes
that prospects are good for a good
meeting.

Some of the prominent advocates
for the repeal of the 18th Amend-
ment to the Constitution are see-
ing their mistake. One editor of a
daily paper in North Carolina says,
"It is much better like it is than
in states where they have whiskey."
North Carolina does not have open
saloons. Why he and others did not
see this before now is strange to
me. It was as plain as a big nose
on a little face. Senator Shep-
pard of Texas, says prohibition is
coming back stronger than ever.
Speed the day.

TEMPORARY CHANGES IN STANDARDS OF EXCELLENCE FOR ELEMENTARY DEPARTMENTS

The new Cradle Roll, Beginner,
Primary and Junior department
books for the Training Course for
Sunday School Workers have not
been released. During the interim,
credit will not be given in the new
courses for the "Working with"
series, but seals already received
for these books will be recognized
in Point VIII, Cradle Roll Standard
of Excellence and Point X in the
Beginner, Primary and Junior De-
partment and Junior Class Stan-
dards of Excellence.

In the Cradle Roll Department
the requirement of Point VIII is:

The superintendent of the de-
partment and workers in the Nur-
sery Class shall either hold the seal
for "Working with the Cradle Roll
and the Beginners" and a certifi-
cate for one of the books required
for the diploma in the new Train-
ing Course for Sunday School

Workers; or hold certificates for
two of the books required for the
diploma in the new Training
Course for Sunday School Workers.

In the Beginner, Primary and
Junior Departments, the require-
ment of Point X is:

Seventy-five per cent of the de-
partment officers and teachers in-
cluding the department superinten-
dent, shall either hold a seal for
the department book in the "Work-
ing with" series and a certificate
for one of the books required for
the diploma in the new Training
Course for Sunday School Workers;
or hold certificates for two of the
books required for the diploma in
the new Training Course for Sun-
day School Workers.

In the Junior Class, the require-
ment of Point X is:

The teacher shall either hold the
seal for "Working with Juniors"
and a certificate for one of the
books required for the diploma in
the new Training Course for Sun-
day School Workers, or hold cer-
tificates for two of the books re-
quired for the diploma in the new
Training Course for Sunday School
Workers.

ELLISVILLE MEETING

We had a great meeting at Ellis-
ville beginning September 23 and
running through September 30. Dr.
Frank Moody Purser, of Oxford,
did the preaching, and the pastor
led the singing.

Dr. Purser's preaching was of
the very best—clear, vigorous and
soul-stirring. With all his texts
taken from the Gospel of John and
his general subject "Then Came
Jesus," he magnified Christ as Sav-
ior, Friend and Lord. Large congre-
gations were lifted toward Heaven
as he preached on such subjects as
"Then Came Jesus in a Time of
Crisis," "Then Came Jesus Urging
Faith," "Then Came Jesus Calling
for Service," "Then Came Jesus
the Savior," and others equally as
challenging.

Our people were genuinely re-
vived and drawn closer to the Lord.
There were 40 additions to the
church, 5 of them by baptism.
Three others were awaiting bap-
tism, having come earlier in the
month. Sixty-one united with the
church during the month.

We face the future with new
hope, new courage, and new zeal
for the Master's cause.

—Wm. Lowrey Compere, Pastor
Ellisville, Miss.

October 13, 1934.

SUNDAY SCHOOL DEPT.

Well, how is this? For the sec-
ond successive year Mississippi has
led all states in the Southern Bap-
tist Convention, except Texas, in
the number of Standard Young
People's classes and also Standard
Adult classes. The total number
for the year that closed September
30 was 20 Young People's and 23
Adults, making 46 for both depart-
ments. We greatly appreciate the
most splendid cooperation from the
officers and teachers of these or-
ganized classes over the State.

During an enlargement campaign

in Tippah County last August, a
new Sunday school was organized.
A report from it shows that the
average attendance since then has
been 55, an enrollment of 96, and
the work going forward in a fine
way. The literature for the first
quarter has been paid for. This
new school is at Dumas, where
brother W. B. May is the pastor.

Below we quote from Mr. Arthur
Flake, Administration Department,
Nashville, regarding the training
point for a Standard school next
year. This is point IX in the re-
quirements for the Standard: "For
the year 1935 all Sunday schools
making application for Standard
recognition on the old basis shall
be approved and any schools want-
ing to meet the Standard that do
not meet the old basis may be re-
cognized when fifty (50) per cent
of their officers and teachers shall
have obtained credit for the book
**Building a Standard Sunday
School.**"

This applies to the year 1935 on-
ly, and is because of the new course
of study that is being put in.

—BR—
OCEAN SPRINGS

Dear Dr. Lipsey:

Good day with the Vancleave
church last Sunday. Preached for
them on the first instead of the
third this month as a camp meet-
ing will be on there the latter
date. This is an annual feature of
the work of the Methodist church
in that section. Since the church
has either failed to keep a record
of its work since it was constituted,
or else it has been lost, we are
trying to get at least a brief sketch
of this and have it properly kept
along with the present history of
the church in a well-bound record
book. The church closed its year in
good shape. 25 were at Sunday
school on this off Sunday.

At Ocean Springs church 95 were
present at Sunday school, and 42
at the B. T. U. We are expecting
Secretary Wilds with us here for
a meeting with the pastors and B.
T. U. officers Friday afternoon.
The Association meets at East
Moss Point church next Tuesday,
Oct. 16th.

Fraternally,
J. E. Barnes.

MALARIA

Speedy Relief of Chills and Fever

Don't let Malaria tear you apart with
its racking chills and burning fever. Trust
to no home-made or mere makeshift rem-
edies. Take the medicine prepared espe-
cially for Malaria—Grove's Tasteless
Chill Tonic.

Grove's Tasteless Chill Tonic gives real
relief from Malaria because it's a scien-
tific combination of tasteless quinine and
tonic iron. The quinine kills the Malarial
infection in the blood. The iron builds
up the system and helps fortify against
further attack. At the first sign of any
attack of Malaria take Grove's Tasteless
Chill Tonic. Better still take it regularly
during the Malaria season to ward off
the disease. Grove's Tasteless Chill Tonic
is absolutely harmless and tastes good.

Grove's Tasteless Chill Tonic now
comes in two sizes, 50c and \$1. The \$1
size contains 2½ times as much as the 50c
size and gives you 25% more for your
money. Get a bottle today at any store.

EPITOME OF THE PROGRAM OF THE THIRD QUADRENNIAL ALL-SOUTHERN BAPTIST STUDENT CONFERENCE, MEMPHIS, OCT. 25-28, 1934

Thursday Night

Inspirational Music
Devotional
Spotlight Visualization of B.S.U.
Keynote Address
Musical Meditation
Personnel: Prof. I. E. Reynolds;
Mrs. S. D. Gordon (New York);
Dr. R. C. Campbell; Dr. D. M. Nel-
son; Mr. Charles A. Wells (New
York); Dr. W. F. Powell.
Informal Reception to all mes-
sengers.

Friday Morning

GENERAL THEME: SPIRITUAL
CONDITIONS TODAY.
Master's Minority Prayer Groups
Devotional
Analytical Survey of Spiritual
Needs and Answer Thereto
Visualization of World Spiritual
Needs
International Fellowship and
Greetings
Personnel: Mr. S. D. Gordon;
numbers of students; Dr. J. I. Rid-
dle; Dr. W. C. Boone; Miss Sibyl
Brame; Dr. Ellis A. Fuller; Mr.
Charles A. Wells; Dr. T. G. Dun-
ning (London).

Friday Afternoon

GENERAL THEME: THE DE-
NOMINATIONAL OUTLOOK.
Panoramic Feature of B. S. U.
Activity
Denominational Program Present-
ed.
Address on Heritage
Fifteen Simultaneous Conferences
Personnel: Large number of stu-
dents; Dr. Frank Tripp; Dr. J.
Clyde Turner; Mr. E. O. Harbin;
Mr. J. E. Lambdin; Dr. John D.
Freeman; Miss Inabelle Coleman;
Mr. Edwin S. Preston; Professor
Chester Swor; Conference Leaders;
et al.

Friday Night

GENERAL THEME: THE MAS-
TER'S MINORITY.
Inspirational Music
Devotional
Presentation and Promotion of
Master's Minority Movement
Address on Spiritual Power
Personnel: Mr. S. D. Gordon;
Prof. I. E. Reynolds; Miss Mary
Rust; numbers of students; Dr.
George W. Truett.

Saturday Morning

GENERAL THEME: MISSIONS.
Master's Minority Prayer Groups
Inspirational Music
Devotional
Student Opinion of World Prob-
lems—Race Relations, Peace, War,
Prohibition
Address—Home Missions
Address—Foreign Missions
Personnel: Mr. S. D. Gordon; Mr.
Constantine P. Oleinick; Mr. Doug-
las Hudgins; Dr. J. B. Lawrence;
Dr. George W. Leavell (China);
various students.

Saturday Afternoon

GENERAL THEME: CHRIS-
TIAN IDEALS
Inspirational Music
Devotional
Specific Discussion of Christian
Ideals as Applied in Present-day
Life

Fifteen Simultaneous Confer- ences

Executive Session of various
State Groups
Personnel: Prof. Chester Swor;
Mrs. Jessie Burrall Eubanks; Dr.
John L. Hill; and various students
and Conference Leaders.

Saturday Night

GENERAL THEME: INTERNA-
TIONAL-INTERRACIAL CHRIS-
TIAN RELATIONS
Inspirational Music
Devotional
Featuring International and In-
terracial Christian Fellowship
Representatives of Various Na-
tions in Symposium of Testimony
Personnel: Prof. I. E. Reynolds;
Mr. S. D. Gordon; Mr. Constantine
P. Oleinick; Dr. Herbert Gezork of
Berlin (pending); Hon. Pat Neff.

Sunday Morning (6:00)

Early Morning Prayer Service

Sunday Morning (9:00)

GENERAL THEME: LIVING
AND SHARING CHRIST
Sacred Meditation
Devotional
Christianity in Practical Applica-
tion on the Campus, Among the
Youth of Various Nations, and
Throughout the World.
Personnel: Prof. I. E. Reynolds;
Mr. S. D. Gordon; Dr. T. G. Dun-
ning; Mrs. J. M. Dawson; Dr. C.
E. Maddry; and various students
and leaders.

Sunday Afternoon

GENERAL THEME: YOUTH
AND CHRISTIAN CITIZENSHIP
Inspirational Religious Mass
Meeting
Musical Program
Devotional
International Greetings
Christianity in Vital and Practi-
cal Application to American Citi-
zenship.
Personnel: Prof. I. E. Reynolds;
Mr. S. D. Gordon; Bellevue Girls'
Quartet; Dr. T. G. Dunning; Mr.
Henry A. Wallace, Secretary of the
Department of Agriculture, Wash-
ington, D. C.; and various students.


ORDINATION OF W. L. SEWELL

The church assembled for the
purpose of setting apart for the
gospel ministry Bro. W. L. Sewell.
A motion was made and carried
that the group of brethren select-
ed by Bro. Stone proceed as a coun-
cil of ordination with the question-
ing of the candidate; and if the
council should deem wise, with the
ordination of the candidate.
Rev. N. R. Stone acted as chair-
man of the ordaining council.
Rev. C. Z. Holland, pastor of
Newton Baptist Church, was asked
to conduct the examination of the
candidate. He did so, questioning
the candidate upon his Christian
experience, call to the ministry, the
Bible, the doctrine of God, the
trinity, sin, the Devil, plan of sal-
vation before Christ, the Jewish
race, Christ as antitype. His na-
ture, His baptism, baptism in gen-
eral, Christ's attitude toward con-
ventions of dress and government,
the church, the ordinances, restrict-
ed communion, the second coming
of Christ, perseverance of saints,
the mission of the church, the
atonement, stewardship, repentance,

NOW! GENUINE BAYER ASPIRIN AT DRASTICALLY REDUCED PRICES!

Big Price Cut on Bayer Aspirin!

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15c
PAY NO MORE



ON SALE AT NEW LOW PRICES AT ALL DRUG STORES

NOW—Pay Less and Get Real BAYER Aspirin!

So as to put the reliability and quick
action of Genuine Bayer Aspirin
within the reach of everyone, the
price you pay has been drastically
cut. Cut so low that nobody need
ever again accept an unknown prepa-
ration in place of real BAYER
Aspirin.

15c Now For 12
25c Now For 24

For instance, the pocket tins of 12
real Bayer Tablets have been cut
to 15c.
The popular 24 tablet bottles

have been cut to 25c.

And the big, family size, 100
tablet bottles have again been
reduced.

So—Always Say "Bayer" When You Buy

These new low prices make it a
folly to accept unknown brands in
order to save a few cents.

So—never ask for Bayer Aspirin
by the name "aspirin" alone when
you buy, but always say B-A-Y-E-R
ASPIRIN and see that you get it.

ALWAYS SAY "BAYER ASPIRIN" NOW WHEN YOU BUY

brotherhood, state of the lost,
eternal punishment, and eternal
life, and his answers were accep-
table.

A motion was made that the
candidate be approved for ordina-
tion and that the presbytery pro-
ceed with the ordination.

Dr. R. W. Langham led in the
ordaining prayer; and the laying
on of hands of the presbytery fol-
lowed.

Dr. W. A. Roper delivered the
Bible.

Dr. T. M. Fleming delivered the
charge.

N. R. Stone,
Chairman of Presbytery
J. H. Street,
Sec'y. of Presbytery.

Presbytery composed of N. R.
Stone, W. R. Roper, C. Z. Holland,
W. R. Langham, J. H. Street, T. B.
McPheeters, C. J. Hughes, W. H.
Wood, H. T. Wascom.

PROGRAM MONTGOMERY COUNTY BAPTIST ASSOCIATION

With the Pine Bluff Baptist Church
Oct. 23, 1934

9:30 a. m.—Devotional Period,
Rev. J. B. Middleton, Eupora, Miss.
9:45 a. m.—Presentation of Let-
ters, Roll Call of Messengers, and
Appointment of Committees. Visi-
tors recognized.

9:55 a. m.—Extension of the
Kingdom of God Through Our De-
nominational Agencies, Dr. P. I.

Skin Torment
Itching, roughness,
cracking, easily relieved
and improved with
soothing—
Resinol



Lipsey, editor of the Baptist Rec-
ord, Jackson, Miss.

10:40 a. m.—Extension of the
Kingdom of God Through Steward-
ship, V. D. Rowe, Winona, Miss.

11:15 a. m.—Sermon, Rev. N. G.
Hickman, Winona, Miss.

12 Noon Hour—Lunch and fel-
lowship.

1:00 p. m.—Song Service.

1:10 p. m.—Extension of the
Kingdom of God Through Revivals,
Rev. W. R. Storie, Duck Hill, Miss.

1:40 p. m.—Extension of the
Kingdom of God Through Women's
Work, Mrs. Ned Rice, Charleston,
Miss.

2:10 p. m.—Extension of the
Kingdom of God Through the Young
People's Work, Mrs. William White-
head, Winona, Miss.

2:30 p. m.—Extension of the
Kingdom of God Through Social
Service, Rev. Hackett Dyre, Kil-
michael, Miss.

3:00 p. m.—Reports of Commit-
tees.

Election of Officers.

Miscellaneous Business.

3:30 p. m.—Final Adjournment.

The more men spend for alcoholic
drinks, the less milk the babies
get.

Capudine EASES ACHES

Whether it be a headache or a
neuralgia or perhaps muscular
aches from a fresh cold; or may be
the aching discomforts that many
women suffer occasionally.

Take CAPUDINE For QUICK RELIEF

Because of Correctly Blended Formula

LIQUID or TABLET FORM
Ask Your Druggist

CARING FOR OUR OWN

Resolutions offered and adopted by the representatives of the Baptist churches of DeSoto County in their annual association, held at Olive Branch, Miss., Sept. 12th, 1934.

Whereas, the recent great economic depression, covering our entire country and a large portion of the world, has thrown many people out of employment, and bringing destitution and want to many, and, Whereas, it seemed best and necessary that our Federal Government take the situation in hand, and,

Whereas, it has been announced from Washington that in many localities the burden of charity will be greater than ever this winter, and,

Whereas, this work in connection with other undertakings by the Federal Government threatens to endanger the credit of the government, and,

Whereas, this undertaking by the government, to dispense charity from the public treasury is necessarily attended with much waste and extravagance, and tends to encourage the belief that the Federal Government can and should care for all who may ask for relief;

RESOLVED, That we firmly believe that the teachings of God's Holy Word places squarely upon the shoulders of all Christian churches the responsibilities of caring for the poor and needy, even to the point of much self-denial.

That we believe that there is sufficient money, food and clothing in the hands of the Christian and the charitably inclined within the State of Mississippi to fully care for the needs of those who are in real need.

That the present time offers a great opportunity to those who profess to believe in the cause of Christ to manifest that faith by deeds as well as by words.

That to fail by neglect to care for the destitute, the needy and the disconsolate; to fold our hands, and turn the whole matter of human relief over to the Federal Government to wring the money from the hands of unwilling tax payers, is to invite the contempt of the world; destroy the faith of many; and to bring into reproach the cause for which Christian people stand. That aside from our Christian duty in this situation, it is the patriotic duty of not only individuals but for the state as a unit to use every means within our power to relieve our president of all the responsibility we can.

Resolved further, That a copy of these resolutions be sent to our State paper for publication; and that the religious press generally be asked to place it before the people.

That the governor be sent a copy of the resolutions, and requested to give it his endorsement as far as his opinion will allow through the press of the state, to the end that he may hope to advise the president that the great State of Mississippi will care for its own.

T. H. Norvell,
Chas. O. Cook,
T. P. Flinn.

BECOMES A BAPTIST

We have had the pleasure of taking into our fellowship Rev. H. E. Wright, for fourteen years a minister and pastor in the Presbyterian church, and now President of the Chattanooga Bible Institute. Dr. Wright has been pastor of Presbyterian churches in Edgefield, S. C., Summerville, Ga., and other places. Believing in the believer's baptism by immersion, and for the past six years refusing to sprinkle infants, has caused Dr. Wright to become a Baptist.

The following letter was sent Dr. Wright by the Presbyterian Presbytery:

Dear Mr. Wright:

At a meeting of the Presbytery of Knoxville on yesterday, a request for your dismissal from the Presbytery to the Baptist association was granted. This letter of transfer in due form will be forwarded you by the Stated Clerk of the Presbytery. At the same time I was instructed by the Presbytery to write you a letter expressing the regret of the Presbytery upon the occasion of your withdrawal from us. It was also the wishes of the Presbytery that I convey to you its most cordial felicitations and good wishes as you establish your connection with another denomination.

Very cordially yours,
Malcolm R. Williamson,
Moderator,
The Presbytery of Knoxville.

Dr. Wright is an excellent Bible teacher and Gospel preacher, and in connection with his Bible Institute work, he will be open for evangelistic meetings and Bible conferences. As his pastor, I most heartily commend him to the Baptist brotherhood.

Sincerely,
T. W. Callaway, Pastor,
St. Elmo Baptist Church,
Chattanooga, Tenn.

"It's scandalous to charge us \$10 for towing the car only three or four miles," protested the motorist's wife.

"Never mind, dear," replied hubby, "he's earning it; I've got my brakes on."—Ex.

SUNDAY SCHOOL DEPARTMENT

During the week of August 12-19 an enlargement campaign in 9 churches in Walthall County was put on. A worker was present for the entire week in each of the churches cooperating, and the work of taking a religious census, grading the school, working up the census results, putting in new classes, enlisting additional officers and teachers, planning for a worker's meeting, were the items that received special stress during the week's work.

One of the pastors of the county, Rev. James A. Bryant, ably assisted by the county president, Mr. H. A. Scott, and others, had made good preparation for the week before the workers came.

Some of the results of the work as revealed by the census in each of the churches were:

Average attendance in	
classes each evening	350
Sunday school enrollment	1,342
Prospects (people not enrolled in Sunday school)	1,741
Total number of possibilities	3,083
Number unsaved (10 years of age and above)	392
Unaffiliated Baptists	228
Number classes already in schools	69
Number of classes started that week	30
Resident church membership	2,126

The attendance at Sunday school the second Sunday of the campaign was considerably in excess of that of the first Sunday; due to the program of visitation that was put on that week.

BIBLE VERSES

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life. For God so loved the world that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through him might be saved. He that believeth in him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John 3:14, 15, 16, 17.

"My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish; neither shall anyone pluck them out of my hand. My Father who gave them to me is greater than all; and no one is able to pluck them out of my Father's hand. I and my Father are one." John 10:27-30.

"Believe on the Lord Jesus Christ and thou shalt be saved." Acts 16:31.

"Your life is hid with Christ in God." Col. 3:3.

"Because I live ye shall live also." John 14:19.

C. M. Sherrouse.

SOUTHERN BAPTIST EDUCATORS MEET IN MEMPHIS

The twenty-fourth annual session of the Southern Baptist Education Association will meet in Memphis,

PARKER'S HAIR BALSAM
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Hiscox Chem. Wks. Patheogue, N. Y.

... Successful aid in PREVENTING Colds

At the first nasal irritation or snuffle, apply Vicks Va-tro-nol—just a few drops. Used in time, it helps to avoid many colds entirely. (Two sizes: 30¢, 50¢.)

VICKS VA-TRO-NOL



Tennessee, on Friday and Saturday, October 26th and 28th. Each year the program features some subject taught in our Baptist schools throughout the South. This year the subject to receive special consideration will be: "Psychology in Southern Baptist Colleges." The headquarters will be in Hotel Chisca, where all sessions will be held.

The officers of the Association are: C. E. Schajble, Hartsville, S. C., President; W. S. Allen, DeLand, Fla., Vice-President; J. W. Cammack, Danville, Virginia, Secretary-Treasurer. The above officers, with the following, compose the Executive Committee: Peyton Jacob, Macon, Ga.; H. E. Watters, Georgetown, Ky.; John Jeter Hurt, Jackson, Tenn. All college executives and the heads of the departments of Psychology and other friends of Christian education are urged to attend. Among the guest speakers are S. D. Gordon and Daniel Poling. "Maintaining Standards and Meeting the Budget" is one of the practical problems to be discussed.

The Southwide B. S. U. meeting will be held in Memphis at the same time, as will also the annual meeting of the Association of Baptist Teachers of Religious Education.

J. W. Cammack, Secretary,
Danville, Virginia.

"What's happened, George?" she asked her husband, who had got out of the car to investigate.

"Puncture," he said briefly.

"You ought to have been on the lookout for this," was the helpful remark. "You remember the guide warned you there was a fork in the road."

Traffic Cop—"Use your noodle, lady! Use your noodle!"

Lady—"My goodness! Where is it? I've pushed and pulled everything in the car."—Montreal Star.

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The Children's Circle

MRS. P. I. LIPSEY

My dear children:

We are hearing a lot about our fairs, now, aren't we? Last week we heard about the World's Fair at Chicago, and the Fair at Memphis, and this week Abbie Miriam tells us of her visit to the county fair at Hazlehurst. I wonder who will be the first to tell us of the Mississippi State Fair now going on in Jackson? Hurry now, or maybe somebody will get her letter, or his, here first! I was over there today, and so were thousands and thousands of other people. I seldom have I seen so many people. Probably some of you saw the fat girl, 19 years old, weighing 714 pounds: her picture was enough for me. But I did enjoy the beautiful quilts in the Textile building, some of them of very old patterns, in bright colors and careful stitching, others of newer designs and more delicate colors. I saw the ones called "The Double Wedding Ring" and "The Dresden Plate." And the crocheted counterpanes were most interesting, but perhaps more so to me than to you! I feel sure some of you want to see the "midgets," the tiny people who have never grown taller than children, but are really little men and women. There were five of these, I think, one "girl," and the rest of them "boys," as Julia Frances called them, though the youngest of them is 27 years old. O yes, Julia Frances and Bettie and John Crawford were there, and now they are here, and John Crawford is going around carrying in his arms the little terrier puppy that came to us from Memphis two weeks ago.

But I must not go on, or you will think I am telling about the fair! I want accounts from several of you about what you saw there. Did you see the beautiful maiden hair fern that took a first prize. There I go again! Did you ride on the Ferris wheel, or one of them?

Much love, from

Mrs. Lipsey.

Bible Story No. 16, Oct. 18, 1934
Jacob and Esau: Gen. 25:27-34.

Jacob and Esau, the two sons of Isaac and Rebecca, grew up, and were very different from each other, though they were twins. Esau loved to stay outdoors, and to hunt, but Jacob was a quiet man, and liked to stay at home. The father loved Esau, we are told, because he brought him good venison from his hunting, and the mother was very fond of Jacob. I think it is wrong for parents to be like this with their children, and it had a bad effect on these two boys.

One day, Jacob was cooking a stew of lentils, which are something like our peas or beans, and very good. Esau came in from the field, hot and worn out, and said, "Give me some of that fine red stew, I'm starving." (Esau was sometimes called Edom, which means Red, because he called the stew red.) Jacob said, "I'll sell it to you for your birthright." Esau was just a little bit older than Jacob, and that gave him the right to be the head of the house, and to be given the larger part of his father's property. When he heard Jacob say this, he was so hungry he didn't care a thing for this birthright, and said carelessly, "Well, I'm about to die of hunger now: if I do, what good will this birthright do me?" But Jacob wanted to make it very certain that he would get this right and position of his brother's, so he said, "You must swear to me that I shall have it," and Esau sold his birthright, that would have given him honor and leadership all his life, for a bowl of red soup, and some bread! That was a high price, wasn't it?

So Esau enjoyed his meal, and got up and went out, caring no more about his lost birthright.

Questions for You to Answer

1. How were Esau and Jacob different?
2. Why did Isaac love Esau?
3. What was Jacob making when Esau came in from work or hunting?
4. What did Esau ask his brother for?
5. What did Jacob tell him he wanted for his soup?
6. Is not this the highest price you ever knew anyone to pay for something to eat?

Mrs. Mayo's Puzzle

Thanksgiving With Questions

1. Give greatest event in life of Christ beginning with T?
2. What insect drove out the enemies of the Israelites?
3. Who was David's favorite son, yet his enemy?
4. What town was the home of Jesus?
5. Who was King Saul's father?
6. Who slew 600 with an ox goad or who slew 1,000 with a jaw-bone?
7. Who defeated the Midianites with the lamps and pitchers?
8. For what kind of words shall we give an account?
9. What queen's place did Queen Esther take?
10. Who were Hagar's descendants?
11. To what city was Jonah sent to preach?
12. What did two of the spies bring from the promised land between them?

Wesson, Miss.,
October 6, 1934.

Dear Mrs. Lipsey:

I have skipped writing to you, so I will write this time.

We had a fine time at the county fair here at Hazlehurst. I rode on the merry-go-round, but mother would not let me go up on the Ferris wheel for she was afraid it might break with me. We are having a fine time at school, but I dread taking the shots. I am enclosing \$1.00 for the Jeannie Lipsey Club No. 3. This is for September.

With love,

Abbie Miriam Clark.

We are glad to hear from the Jeannie Lipsey Club this time through you, Abbie, and so much obliged for the money from you three. I hope "the shots" are safely over by now, and that you are sure now not to have a bad sickness. Write us again, and tell Lura she must write, too.

—o—

Hattiesburg, Miss.,
October 1, 1934.

Dear Mrs. Lipsey:

I enclose \$1.25 for the Orphans from the 12 year old boys' Sunday school class of 1st Baptist Church. We were promoted yesterday. Our teacher for the past year has been Mr. McCann.

Thank you so much for the money. It is a fine thing to train your boys in this sort of work. Give them our love.

—o—

CLARKE COUNTY W. M. U.

—o—

The Clarke County W. M. U. Association was held at Shubuta last Friday, October 12th. Mrs. J. K. Kirkland of Quitman, who has been our much-loved superintendent for several years, presided.

The welcome was given by Mrs. N. A. Edmonds, and the Response by Mrs. S. H. Andrews of Enterprise. The Theme was Strength

and Courage. The Watchword, "Be strong and of good courage, for Jehovah thy God is with thee whithersoever thou goest," was repeated in unison. The devotionals were conducted by Mrs. Ed Shirley of Quitman who gave a very helpful talk on The Needful Thing, based on Luke 10:38-42.

Mrs. Broach of Meridian, brought a helpful message, also a lot of good literature for distribution. Mrs. J. H. Street of Meridian thrilled the audience with a series of heartsearching questions about the attitude of each member to the work of her society. Mrs. J. P. Jones of Harmony read an interesting paper on Prayer Plans of the W. M. U.

Prayer was stressed at this meeting, being offered frequently throughout the exercises.

Mrs. R. E. Covington of Pachuta read an interesting paper on "Strength Gained Through Mission Study."

Mrs. Irvin Martin of Shubuta sang a solo accompanied by Mrs. Street of Meridian.

Dinner was served at the community house.

After dinner and a social hour, both of which were thoroughly enjoyed, the crowd returned to the church.

"Let the Lower Lights Be Burning" was sung, followed by prayer by Mrs. Pippen of DeSoto. Mrs. S. H. Andrews, Stewardship Chairman, gave an encouraging talk. Mrs. N. A. Edmonds, Young People's Leader, pleased the audience on "The Youth, Our Heritage."

Reports from the various societies were encouraging. Mrs. B. F. Sullivan read the report of the Executive Committee re-electing the present officers for next year. After singing "Blest Be the Tie that Binds," the association adjourned.

Shubuta was much favored in having had the pleasure of hearing Bishop H. M. Dubose deliver a series of sermon-lectures, he called them, at the Methodist Church last week. Having traveled extensively in the East, and especially the Holy Land, Bishop Dubose's lectures on Archaeology were intensively instructive and inspiring, especially to Bible students.

—o—

REV. AND MRS. J. E. CHAPMAN

After more than sixty-three years of happy married life. Rev. and Mrs. J. E. Chapman were separated by death for a short while, and then were re-united to part no more.

Mrs. Chapman died Feb. 12, 1934 and brother Chapman followed her May 29, 1934.

Their entire lifetime was spent in Bethel community, and they had been members of Bethel church about sixty-eight years.

Bro. and Mrs. Chapman were

666

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married October 28th, 1870. Their married life was truly one of joy and happiness.

There were born to them eleven children, eight of whom are now living, two died in childhood, and one married son died in 1920.

Bro. Chapman was ordained to preach in 1882, and was called to the pastorate of Bethel church in 1883. He served continuously in this capacity, in his home church, for more than forty-two years, resigning and retiring from the active ministry in 1926. He also served numerous other churches as pastor in this and surrounding communities.

For many years brother Chapman was corresponding secretary of the General Association Board, and also served as missionary to South Mississippi.

During all these years of faithful and consecrated service, Bro. Chapman was always given the sympathetic and sacrificial help of his good wife. She kept the "home fires burning," and was devoted to him, to the children, and to the work. Truly, they were partners in God's service. Eternity alone will reveal the fruits of their labors of love.

Therefore, be it resolved, That we, the members of Bethel church, do hereby express our appreciation of the useful lives of Bro. and Mrs. Chapman, and we feel assured that their influence will live on and on in this church and community.

We also wish to extend our heartfelt sympathy to the bereaved family.

H. H. Bethune
A. S. Phillips
Mary Simmons
Lillie Ritchey
Committee.

—o—

The Sunday school teacher asked the children to write down the names of their favorite hymns. One little girl wrote down:

"Willie Smith."—Ex.

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AUBER J. WILDS, General Secretary

Oxford, Miss.

:-:

Jackson, Miss.

ANNOUNCING OUR FIRST STATE BAPTIST TRAINING UNION CONVENTION

Many will remember that in the meeting of the State Sunday School and B. Y. P. U. Convention last March in Jackson that that convention was dissolved and in its stead two conventions were organized, A B. Y. P. U. Convention and a Sunday School Convention. It was voted that these conventions would meet biennially and that the Sunday School would meet on even years and the B. Y. P. U. on odd years. 1935 being an odd year makes it the time for the B. Y. P. U. Convention. Since then the general name of our training department has been changed to Baptist Training Union, so next year we will have our first Baptist Training Union Convention. This convention will be held in Clinton with Mississippi and Hillman Colleges entertaining most of the delegates and the town coming to the rescue in case of an overflow crowd. The time of the meeting is May 29-June 1. The entertainment will be free lodging and meals 25c each. All are asked to bring their own bed linen, towels, etc. This is going to be a great meeting and we look for a capacity crowd. The theme of the convention will be "Magnifying His Church."

SEVERAL NEWLY ELECTED ASSOCIATIONAL BAPTIST TRAINING UNION DIRECTORS

A number of our associations report their work for the coming year and in the report of some, new directors are reported. We list a few here: Pearl River County elects Rev. D. W. Nix of Carriere; Harrison elects Mr. Lee Wood of Mississippi City; Perry elects Mrs. Baylis Overstreet of Beaumont; Jackson elects Mr. C. C. Moore of Pascagoula; Union elects Rev. C. Thompson of Port Gibson, Yalobusha elects Mr. Kermit R. Cofer of Water Valley; Panola elects Miss Clara Jackson of Peach Creek; Greene elects Mr. Daughdrill of Leaf; Holmes elects Miss Hellen McDaniel of Goodman. All of these with the ones who have been re-elected for the year are planning their work on the basis of our new plan of cooperative progress.

ONE LEADER'S EVALUATION OF THE B. Y. P. U.

"I feel encouraged with our B. Y. P. U. as we have a faithful membership. I feel that they are growing in grace and knowledge of church membership and of Christ. I certainly thank God for the B. Y. P. U. for what it means to the young Christian, for Christ, and keeping them from the temptations of Satan."

This testimony could be re-

peated many many times and shows what can be done and what is being done through deeply consecrated leadership. God is blessing the work and through the B. Y. P. U. calling into His service many preachers and missionaries. The above testimony is from an Intermediate B. Y. P. U. Leader.

THE B. T. U. BEACON

The Mississippi College Baptist Training Union as one of its activities this year is publishing an eight page paper in the interest of the B. Y. P. U. and B. A. U. work of the colleges and city of Clinton. Mr. Hugh Brimm is the managing-editor and the first issue came out in September soon after school opened. Mr. Brimm is ably helped by Mr. John L. Magee, Director of the Training Union, and Bowen Dees, Brock Reynolds, Hamilton Rogers, Crady Wells, Robert Martin, Hugh Byrd and Carl Talbert, presidents of the various unions. The paper has been named the B. T. U. Beacon and sheds the light of truth concerning the work of B. Y. P. U. and B. A. U. far and near. We congratulate the Mississippi College B. T. U. and express to the editor our thanks for putting us on their mailing list.

FOR YOUR SCRAP BOOK

The wise men ask "What language did Jesus speak?"

They cavil, argue, search, and little prove;

O Sages, leave your Syriac and your Greek!

Christ spoke the universal language—LOVE.

—Ella Wheeler Wilcox.

JASPER COUNTY ASSOCIATIONAL BAPTIST TRAINING UNION ELECTS

The Jasper County B. T. U. Association met Sunday, Sept. 30 at Bay Springs. More unions were present than ever before. There were six unions represented, Louin, Montrose, Stringer, Penantly, Moss-ville and Bay Springs.

Each union reported what work they were doing, then the director's plan book was discussed. After this the following officers were elected:

Director—J. H. Myrick, Montrose, Miss.

Associate Director—Henry Gatewood, Bay Springs.

B. A. U. Leader—S. A. Hickman, Louin.

Senior Leader — Mrs. Heywood, Louin.

Intermediate Leader—Mrs. Johnnie Bogan, Rose Hill.

Junior Leader—Miss Jewel Welborn, Stringer.

Secretary and Treasurer—G. W. Pippin, Mossville.

Chorister — E. T. James, Bay Springs.

Pianist—Miss Morene Waldrup, Louin.

IN LOVING, SINCERE TRIBUTE To John Richard Sampey

Just because we may not build for him some costly Taj
Our hearts will not refuse to do the little we may do
How gratefully we all remember this servant of Jehovah
Now growing old so graciously with modesty and renown

Revered o'er all the world for a manly grace and vigor
Interested in a vital sense in every one of the alumni
Champion of every good both for layman and for cleric
Herald of our blessed Lord and a builder of his church
Advocate of righteousness throughout our loved America
Renowned pastor of his church, both of saint and sinner
Distinguished as scholar, both progressive and profound

Secured forevermore in many pupils' hearts and prayers
Admired by former students, who joy to send their quota
Much as in worship they desire to sing a tuneful psalm
Praising one on whom the Lord has surely set his stamp
Even tho they themselves approach the ever nearing eve
Yet keeping young in heart, of life's fast fleeting day

Semajo Drawdei Niktawgu.

TWENTY-SIXTH ANNUAL REPORT OF THE SOCIAL SERVICE COMMISSION OF THE SOUTHERN BAPTIST CONVENTION 1934

Present Chaos

At the present time conditions concerning anti-liquor legislation and its enforcement are chaotic. In many respects our situation is worse than before we had National Prohibition. In that period the sale of all alcoholic drinks, made under the authority of law, was limited to the saloon and the saloon was hedged about with rigid restrictions and regulations. The Government, both State and National, had built a great structure of regulatory legislation. All these laws were violated by the liquor people but they expressed a mature judgment of the people arrived at in their experience of many decades in dealing with the liquor evil. The badge of disgrace was placed upon the saloon and its habitues. The inebriate was pitied but he was discredited and served as a constant warning to the youth of the land.

For more than a decade we had had National Prohibition, and, while it was imperfectly enforced, it brought innumerable gains and inestimable blessings and we were looking to it as ultimately it would be enforced as the final solution of the liquor problem. With the repeal of National Prohibition, accomplished as it was by an unprecedented campaign of false propaganda, we were thrust into a period of chaos. Beer, heralded by the brewers and the liquor politicians as a harmless "temperance" drink, as a non-intoxicating beverage, has been licensed in nearly all of the states to be sold by grocery stores, drug stores, filling stations, and what not, almost without regulation or restriction. Even where hard liquors have been licensed the restrictions are not so rigid in most cases as were the restrictions in the days of the saloon.

That the common sense and moral conviction of our people will revive and that these conditions will be changed in due time and without great delay we cannot doubt.

Soothe Your Eyes with Dickey's Old Reliable Eye Wash. Used 50 years. Cleanses, and clears. Safe and painless. 25c. DICKY DRUG CO., BRISTOL, VA.

A new generation had grown up that knew nothing of the saloon and very little of the evils of alcoholic drinks. The present conditions will help to educate this generation and again the badge of the criminal and the outlaw will be placed upon the whole liquor business.

Some Hopeful Indications

Even in the present chaotic conditions there are some hopeful and encouraging indications:

1. As is perfectly apparent the whole American people were not so thirsty for beer and other alcoholic drinks as the liquor propaganda had led many to suppose.

2. There is already manifest everywhere a very strong reaction against the present order and multitudes of men who joined the parade for repeal are frankly admitting their error and deploring the present conditions. The tide of sentiment will continue to rise; the sober thinking of the American people will reassert itself and the whole nefarious liquor business will be doomed.

4. While we have lost the 18th Amendment we have not lost all by any means. The enactment and maintenance of this amendment for more than a decade will stand as a mountain peak of social welfare moral legislation among the nations of the world. The fact that a great civilized nation put the brand of the criminal and outlaw upon beverage alcohol cannot be overlooked or lose its influence whenever and wherever men think seriously and soberly about the relation of government to the governed and about the responsibility of government for human welfare, whenever and wherever men remember that "righteousness exalteth a nation but sin is a reproach to any people."

SALESMEN WANTED: For one of the oldest and largest Monument Concerns in the South. Leisure or Full Time. No experience necessary. Write today.

ROBERTS MARBLE CO.,
Dept. R, BALL GROUND, GA.

Headache Relief!

Crazed nerves, headaches, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STANBACK, the wonderful "Balanced Prescription" that leaves no unpleasant after-effect. Try STANBACK FREE. Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a FREE full size package.—Adv.

SOME MORE SUMMER MEETINGS

We had a good meeting at Gum Grove church, Lincoln County, the fourth week in July. We had overflow crowds at every night service and the day services were well attended. The services were characterized by a fine spirit and reverence. The writer did the preaching and helped also with the singing. Bro. Jesse Keen, one of the deacons led most of the singing in a very acceptable manner. Five made profession of faith and joined the church. These good people are fortunate in having Dr. J. A. Taylor as their pastor.

July 20 to Aug. 5 it was the privilege of the writer to assist with the singing in a meeting at Carthage. Bro. Paul Bragg, the pastor, did the preaching and in a great way. Several united with the church. Bro. Bragg is doing splendid work here as well as in Pickens.

The Lord gave us a very gracious meeting at Mt. Pleasant church, Lincoln County, where Bro. Charles McDaniel is the pastor. Bro. L. E. Douglas, pastor of the church at Huttig, Ark., did the preaching. This ex-Mississippian is a preacher of great ability and a man of fine character. His messages were timely and were well grounded in the Word of God. A goodly number united with the church both by baptism and by letter. The writer assisted with the singing. The time of this meeting was Aug. 12 to 24.

Aug. 27 to Sept. 2 the writer assisted Bro. J. M. Metts in a meeting at Camp Ground church near Water Valley. We had a good meeting here. On account of brother Metts taking a bad cold the writer had to do most of the preaching as well as lead the singing. Bro. Metts preaches in this church one Sunday afternoon each month. He is much loved by these people and the Water Valley saints. Four or five united by letter.

Joe Canzoneri.

SOME MEETINGS

Our meeting at Pace, Bolivar County, began second Sunday in July, running for eight days, with Rev. J. J. Burson of Shelby doing the preaching. Bro. Burson is a splendid preacher, safe and sound. The preaching was well done, and had good effect in reviving the church; there were three conversions.

On Wednesday evening following third Sunday in July our meeting at Fairview, Sunflower County, began with Rev. L. B. Golden of Columbia, Miss., doing the preaching, running for nine days; everybody who knows Golden, knows the preaching was well done. This also was a good meeting; reviving the church and adding three to the membership by baptism.

Following second Sunday in August I assisted Rev. Maddox in a meeting at Rocky Springs, Yazoo County, where I was pastor for 13 years. We had a great meeting here, with people walking three and four miles to get there. Church revived and ten for baptism.

Out here near Gunnison there is a plantation church, where there are more than one hundred families of white people, who during these hard years have been unable to employ a preacher, and where I have been spending my spare time, doing the best I could for them under the circumstances for the past four years. We held a meeting there third week in August. Rev. Stanley Rodgers of Rosedale did the preaching, bringing some wonderful messages and we had a wonderful revival, resulting in twenty for baptism and four by letter.

We have not had a revival meeting here at Gunnison yet, but have added eight to the membership during the year.

Have greatly enjoyed these meetings and the fellowship with these splendid brethren. I am saying this without Bro. Rodgers' permission, but any church in need of a good pastor and preacher will do well to contact Rev. Stanley Rodgers, Rosedale, Miss.

And finally, here is success to the Record, to Dr. Lipsey, it's superb editor, to Dr. Gunter, that prince of mission secretaries, and to the whole program of our Savior.

Respectfully,

E. G. Evans, Pastor.

S. B. T. S. BROADCAST By Don Norman

On Thursday, October 18, at 4:00 P. M. (C.S.T.), the Southern Baptist Theological Seminary will begin a series of weekly broadcasts over Station WHAS, Louisville (820 kilocycles, 50,000 watts), according to an official announcement by Professor R. Inman Johnson, head of the Seminary Department of Music and Public Speaking.

The program, which is given under the direction of Professor Johnson, will consist entirely of sacred music and will be on the air each Thursday from 4 until 4:30 o'clock, Central Standard Time. Programs arranged for the weekly broadcasts include chorus numbers, by the Seminary Chorus comprising some forty men; double quartet numbers; quartet numbers; and solo numbers by Professor Johnson.

Albert Bagby, former Brazilian concert pianist, and now a student at the Seminary, will serve as accompanist.

The personnel of the Seminary quartets is as follows: Felix Arnold and Lucian Pinnix of Mississippi, Claude Broach and Raymond Copenhaver of Georgia, who comprised the radio quartet of last year; Niles Puckett (Miss.), O. A. Anderson (S. C.), Pete Gillespie (Tenn.), and Elliott Finlay (Mich.), members of the newly organized quartet.

Friends of the school are invited to "listen in."

FRANCIS MARION COLEMAN, SR.

At the age of 78, more than 60 of which he lived as a faithful serving Christian, this devoted husband, ambitious father, true friend, loyal

citizen and dependable deacon, went to his reward.

On Sept. 24th, 1879, he was married to Miss Anna Belle Scott of the New Zion community. Two years later they moved into the house he had built. There they lived and loved and made a home. His was a real home. Nine children grew up there and all (save Walter, who died soon after his marriage) have gone out, bearing the impress of this home, to places of honor and service. Here was a prophet's chamber and here a prophet's welcome. This home radiated cheer, comfort and help to white and black of the neighborhood. He had a mind for progress and he was ready to help others get on.

As deacon of White Oak Church (Copiah County) he gave his time, his service, his money and his love freely and joyously for the advancement of the Master's cause. He was an Epaphroditus to every pastor he had. God be praised for such a man and such a home.

May sustaining grace abound unto her who, as his devoted companion, meant so much to his life. May his rugged honesty, genuine sympathy and Christian integrity be emulated by his worthy children and by those who rejoiced in his friendship.

Bryan Simmons.

CONGRESSMAN WHITTINGTON BRINGS FINE MESSAGE

Church-goers attending the union service Sunday night at the Baptist Church had the pleasure of hearing Congressman Will M. Whittington who conducted the service, taking as his theme the story of the life of Joseph. Mr. Whittington delivered an impressive talk dividing the story into five episodes

Why the Sudden Change to Liquid Laxatives?

Doctors have always recognized the value of the laxative whose dose can be measured, and whose action can be thus regulated to suit individual need.

The public, too, is fast returning to the use of liquid laxatives. People have learned that a properly prepared liquid laxative brings a more natural movement without any discomfort at the time, or after.

The dose of a liquid laxative can be varied to suit the needs of the individual. The action can thus be regulated. It forms no habit; you need not take a "double dose" a day or two later. Nor will a mild liquid laxative irritate the kidneys.

The wrong cathartic may often do more harm than good.

Dr. Caldwell's Syrup Pepsin is a prescription, and is perfectly safe. Its laxative action is based on senna—a natural laxative. The bowels will not become dependent on this form of help. Dr. Caldwell's Syrup Pepsin is obtainable at all druggists.

and illustrating the point that despite the persecution and hardships of his life that his vision was always upward and his faith in God uppermost in his deeds, which resulted in his eminence as an official in the kingdom of Egypt. On the other hand the persecutors of Joseph found out the old axiom that your sins would find you out. Mr. Whittington was accompanied here by Mrs. Whittington, both being supper guests of Mr. and Mrs. J. G. Herbert while in the city.

—Lexington Advertiser.

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For Aggressive Church Leaders

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ON THE WAY OUT

WITH

THE BAPTIST HUNDRED THOUSAND CLUB

FRANK TRIPP, General Leader :: :: :: ST. JOSEPH, MISSOURI

In spite of droughts, depressions, vacations and indifference, Southern Baptists are paying debts. Quietly, but with a dogged determination, the debt-paying movement is on the job and making progress.

Up to September 30, the treasurer of the Executive Committee at Nashville had received \$160,636.50 from membership payments. This represents just a little more than a year's receipts. While it is far less than we had hoped to accomplish, it is enough to prove the practicability of the plan.

HOW THE STATES STAND

Alabama	\$11,789.47
Arizona	262.50
Arkansas	6,092.62
Canal Zone	53.00
District of Columbia	1,215.46
Florida	8,850.05
Georgia	14,212.18
Illinois	1,051.40
Kentucky	17,000.31
Louisiana	8,652.57
Maryland	606.00
Mississippi	12,691.49
Missouri	11,411.02
New Mexico	956.95
North Carolina	1,949.46
Oklahoma	9,389.86
South Carolina	1,723.14
Tennessee	19,248.92
Texas	24,951.35
Virginia	1,643.70
Sent direct to Executive Committee	6,885.05

It should be remembered that while Virginia's showing in the Hundred Thousand Club movement is small, the women of that state have given a very substantial amount during the past two or three years toward the retirement of the Foreign Mission Board debt.

DEPARTMENTAL BOOKS IN THE NEW TRAINING COURSE FOR SUNDAY SCHOOL WORKERS

Two books are to be offered for each department in the new Training Course instead of one, as heretofore. The new books have not yet been published. Until the new departmental books are ready for use we advise that the Diploma books and other books in the Course be studied.

In this connection it should be said that the books offered for the Young People, Adult and Extension Departments have been more recently published and that changes in these books will not be so radical. On this account awards in the new Course can be granted for the study of these books.

The books formerly offered in the old Normal Course for the Elementary and Intermediate Departments are to be rewritten or displaced and new books are to take their places. Therefore credit in the new Course cannot be granted for the completion of these books. Let these workers study the general books in the new Course. Meantime they will do well to keep an eye out for interesting announcements of the issuance of new departmental books.

P. E. Burroughs
William P. Phillips
Mary Virginia Lee
Lilian S. Forbes

RUDDER

On Sept. 13 brother T. V. Rudder, a beloved deacon in the Bogue Chitto Baptist Church, fell asleep in the Lord. He was a good man and a lover of the Lord and His church. His home-going is a great loss to his home, our church and to the community. Those left behind are: Mrs. Rudder, his beloved wife, a niece of Dr. J. R. Carter; four children, James and Kenneth, and Mrs. John Sproles and Agnes. May the grace of God abound to these friends.

Joe Canzoneri, Pastor.

CHOCTAW COUNTY ASSOCIATION

The Choctaw County Baptist Association met with the Beulah church Oct. 4 and 5. All of the 23 churches in the Association were represented and the reports showed an advance along all lines over last year. H. L. Rhodes and G. D. Weatherall were re-elected Moderator and Clerk. Every report was ready when called for and the discussions were fine. We were sorry not to have anyone from the State work present, but Rev. W. D. Wallace represented the Baptist Record and received a number of subscriptions. The spirit and fellowship were fine and all said it was one of our best meetings. The next Association meets with Bethlehem church three miles east of Acker-

WHERE THE MONEY HAS GONE

\$160,636.50 has been distributed to the following agencies of the Convention in amounts indicated:

Foreign Mission Board	\$48,867.55
Home Mission Board	32,315.24
Southern Seminary	28,914.57
Southwestern Seminary	22,789.81
Bible Institute	15,988.46
Hospital	2,830.11
American Seminary and Education Board	8,930.76

HAVE YOU RENEWED YOUR PLEDGE?

Those who signed for a year's membership in the Club should renew their pledge and secure additional envelopes to be used in making their monthly payments through the church treasurer. If your church does not have a supply of pledge cards and other literature, write the General Leader's office and a supply will be forwarded at once.

The next and probably the most important thing before Southern Baptists is the promotion of the Every Member Canvass. If the Cooperative Program does not provide adequate funds with which to maintain our institutions and agencies, it will be most difficult to promote a plan to pay their debts. There is positively no conflict between the Cooperative Program and the Hundred Thousand Club so long as we make our support of the debt-paying movement an "over and above" gift. Let us go the first mile by guaranteeing the success of the Cooperative Program through a thorough Every Member Canvass. We will then have the opportunity of going the second mile in January and February by supporting the membership drive of the Baptist Hundred Thousand Club.

man and will contribute a share in the celebration of the church's one hundredth anniversary. Rev. J. S. Deal was nominated to preach the Associational sermon and H. L. Rhodes recommended as a member of the State Board.

A special feature of the Association was a memorial service held in honor of the late Rev. H. M. Whitten in which a number of the brethren spoke of the life and character of the good man.

—H. L. R.

GRENADA COUNTY SUNDAY SCHOOL CONVENTION

On the fifth Sunday afternoon of September the Sunday school folk of Grenada County held a meeting with the Elliott Baptist Church and rendered the following program:

Devotional—Clayton Bayne, Elliott.

The Value of a Good Sunday School—J. B. Perry, Grenada, 1st Church.

The Significance of a County Sunday School Organization—Dr. J. H. Hooks, Grenada.

Round-table—Shall We Organize—Rev. W. R. Storie, Duck Hill.

GRAY'S OINTMENT
USED SINCE 1820—FOR
BOILS

Superficial Cuts and Burns and Minor Bruises. 25c at Drug Stores.

There were extemporaneous discussions by Bro. Perry and Lloyd T. Binford of the Teacher and the Superintendent as Factors in Building a Good Sunday School.

Aside from the great spiritual uplift there resulted a good organization of the body into a County Sunday School Convention with the following officers elected: J. B. Perry, Superintendent; Mrs. Henry Willis, Assistant Superintendent; George Criss, Secretary-Treasurer. The President appointed the following on Program Committee: Rev. Harvey Gray, Mrs. Henry Willis and Mrs. Henry Ray.

A program will be planned and announced soon.

Faternally,

Harvey Gray.

Young Man — "Will you marry me?"

Heiress—"No, I'm afraid not."

Young Man—"Oh, come on, be a support."—Ex.

Ask Mother—She Knows

Mother took this medicine before and after the babies came. It gave her more strength and energy when she was nervous and rundown... kept her on the job all through the Change. No wonder she recommends it.

LYDIA E. PINKHAM'S VEGETABLE COMPOUND

Sunday School Lesson

By Hight C. Moore

Fourth Quarter—Lesson 3 THE CHRISTIAN AT PRAYER Matt. 6:5-15; Eph. 3:14-21.

For the doctrine and duty of prayer we look first of all to Jesus who magnified it both by precept and practice. In the Sermon on the Mount he spoke of the sincerity and the sentiment of prayer.

1. The Prayer That Pleases God must be sincere. In our personal devotions privacy is better than publicity, the closet preferable to synagogue or street corner. In our praying we are not to be as hypocrites who (as the word means) are but actors, mask-wearers, pretenders. Their only place of prayer is public, their only purpose is to attract notice, and their only reward is a cheap reputation for piety. Far to the contrary, the true worshiper is to seek his inner chamber, to retreat into absolute retirement where he can shut out the world with all its concerns and shut in his soul before the Mercy-Seat, and there he may offer to the Father the reward-bringing prayer. It is not said that public prayer is wrong or that secret prayer is always right, for there are such things as ostentatious privacy and unostentatious publicity. But prayer must be always sincere.

2. The Prayer That Pardons Men will be unselfish. The multiplied babblings of the heathen furnish a warning to the believer. They think the value of prayer depends on the number and length of prayers offered. But prayer is weighed, not measured or counted; multiplication of words can never make up for emptiness. Not frequency, but frequency for effect, is vain. Not repetition, but unmeaning repetition is unavailing. God knows our need before our prayers ascend; hence prayer must come from the heart if it arises higher than the head.

Graciously he gives a pattern which is often called "the Lord's prayer" (a title dating from the third century) through the version usually offered comes from Cranmer's Prayer Book rather than from the Gospels. We are sure it was a model rather than a form because at a later date he gave a model (Luke 11:24) in language slightly different from that recorded here. As the Decalogue falls into two parts so does this model of social prayer, the first petitions relating to God and the others to man. As Griffith says, "We pray for our Father's honor, dominion, service; and then for our preservation, pardon, protection." The invocation presents (Williams) the parentage—Father; the brotherhood—our Father; and the home—our Father which are in heaven. The first petition desires that the divine name should be sanctified, held sacred, revered. It should be

honored, not blasphemed; revered and not polluted. The second petition yearns for the spread of the divine Kingdom which then was begun under fair auspices and one day will be established throughout the earth. The third petition wishes everything on earth to be pleasing to God even as it is in heaven. The term will be used (Broadus) in three senses: God's will of purpose always comes to pass; his will of desire not always on earth as in heaven; while his will of command is often and flagrantly disobeyed. The fourth petition looks to God for our daily bread. Physical nourishment day by day is needed. That our labor may produce it and that when produced we may partake of it and be strengthened by it is a legitimate object of prayer. The fifth petition concerns our unfilled moral obligations and shortcomings in the service of God. The temper of the penitent is and must be that of forgiveness. As Broadus remarks: "This does not present our forgiveness of others as the ground of our being forgiven, nor as strictly the measure of God's forgiveness towards us; but by comparing the forgiveness we supplicate with that we have shown, it states very implicitly the idea that the unforgiving can never be forgiven." The sixth petition calls for divine leadership in the midst of the tests of life and divine deliverance from the seductions and pitfalls of the Evil One. The familiar words of the Doxology are wanting in the best manuscripts and hence do not appear in our Revised Versions. "But while this closing doxology may not be in the inspired text, it fits like a crown upon the whole prayer, and is eminently appropriate for private and public use."

Pray

- (1) Pray to the Right Person.
- (2) Pray at the Right Time.
- (3) Pray in the Right Place.
- (4) Pray with the Right Spirit.
- (5) Pray for the Right Purpose.
- (6) Pray for Kingdom Blessings.
- (7) Pray for Spiritual Blessings.
- (9) Pray for Social Blessings.
- (10) Pray for Individual Blessings.

AN EARNEST REQUEST

I am trying to compile material for a book to be brought out sometime next year. A part of the book will be on prayer. I want two or three more instances of answers to prayer along with some I already have. I want answers that can not be accounted for by any other means than by prayer. I will be glad if any of the readers of the Record who have in their own experience such answers or in their observations they will write them out and mail to me so that I may use them in the book.

Matters are running happily with my family and me. I was forced to resign my activities in the pastorate more than a year ago on account of serious illness. I have entirely recovered but the churches keep me retired on account of my years. I want this book to be the climax and then drop out. I am very happy in my retirement.

M. K. Thornton,
Bessmer, Ala.

Baptist Student Union

G. A. House Party

A hundred and fifty G. A. girls and sponsors from all parts of Mississippi were guests at the house party held last week-end at Blue Mountain College under the direction of Miss Edwina Robinson, Young People's Secretary.

The theme of the party was GOD'S OUTDOORS, and inspirational messages in this connection were brought by Miss Kathleen Mallory, Miss Pearl Caldwell, Miss Mary D. Yarborough, and Miss Edwina Robinson.

S. S. ATTENDANCE OCT. 15, 1934

Jackson, First Church	1,002
Jackson, Calvary Church	929
Jackson, Grif. Mem. Church	529
Jackson, Davis Mem. Church	412
Jackson, Parkway Church	210
Jackson, Northside Church	83
Meridian, First Church	809
Columbus, First Church	740
Hattiesburg, First Church	628
Brookhaven, First Church	574
Laurel, First Church	526
Laurel, West Laurel Church	428
Laurel, 2nd Ave. Church	297
Laurel, Wausau Church	71
Clarksdale Baptist Church	376
Crystal Springs Baptist Church	312
Ocean Springs Baptist Church	91

BTU ATTENDANCE OCT. 14

Jackson, First Church	104
Jackson, Calvary Church	154
Jackson, Grif. Mem. Church	227
Jackson, Davis Mem. Church	220
Jackson, Parkway Church	86
Jackson, Northside Church	43
Columbus, First Church	226
Brookhaven, First Church	185
Clarksdale Baptist Church	118
Crystal Springs Baptist Church	114
West Point, First Church	109
Skene Baptist Church	74
Ocean Springs Baptist Church	50

GIFTS AND SERVICE

By Louis J. Bristow, Supt.

The total gifts received from Baptists by the Southern Baptist Hospital in New Orleans during September amounted to \$4.00. Two dollars came from a woman's missionary society, one dollar from a former patient who had been given free service, and one dollar from someone else who did not give name or address—total, four dollars.

During the same month the Hospital was asked to care for free no less than 46 persons. Requests came from Baptist pastors, church clerks, Sunday school superintendents and teachers, and others, including one pastor's conference.

It costs more than \$5.00 per day to care for a patient. The total receipts received from Baptists during September would not pay the cost of one patient one day. Yet, if we decline to admit needy persons free of charge, sometimes we are sharply, even stingingly rebuked by those who ask us to admit such persons.

The Queens Banquet Saturday evening was followed with a program by the dramatic department of the college. Immediately afterwards, the Coronation Service was held at the church, at which twenty girls were crowned Queens, five Queens with Scepter, and four Queen Regents.

The last service was held Sunday morning, after which there was a mad rush for the train bound for home.

Juanita Creech, Reporter,
From Blue Mountain College.

But, notwithstanding the paucity of gifts received from Baptists with which to help the poor, we actually gave free service to many persons in September, at a cost of more than \$2,600.

New Orleans, La.

GOOD DEACONS, A GLAD PASTOR, A HAPPY CHURCH

When the Sardis church decided to go into the debt paying campaign, Deacon Young asked his pastor, S. B. Cooper, "How much should we do?" "I want us to buy the \$515 bond offered for \$260," was the reply. "You raise \$200, and I'll finish it," replied the Deacon. The next morning he met Deacon Flinn who said, "I know you are ready to receive the debt paying money; here's mine." It was a check for \$50. The \$260 was raised.

The next Sabbath the church unanimously voted the pastor a leave of absence till convention, that he might comply with Dr. Gunter's request to visit the church of seven counties in interest of debt paying.

This being the third general collection during the month, amounting to \$485, over and above, and having baptized 11 during the same time, they are happy.

In good hope behind the Blood.
R. A. Cooper.



\$576.20 Per Day

That is what it costs to pay the operating expenses of this Hospital every day during the last year.

Healing Humanity's Hurt

is expensive—the average cost is about \$5.00 per day per patient. Folk who ask us to admit free patients should bear in mind this fact. We have to get the necessary money somewhere.